which that book had on my own observed his book had on my own observed his lener, R. The pious, lamented wards proched awhite at New wards proched awhite at New whereok, Cons. 1977, was then in filedultes to sugary with in accordance of the construction of the construction of the construction of the construction of a Chistian friend, took the cr. devoted some time, took the cr. devoted some time, took the cr. devoted some time, took the cr. devoted some time and trained to any correct he the statisticated to any correct he statisticated to any correct her and trained to and improved that the construction of the constru

the Mind at an early period of ing that work, I felt a desire to I, yet I have poorly succeeded. and must begin early in order to be

any young men like the pions we themselves to spend a little book; and I could wish too, that less on the stage of life, might, part, have his attention, in close of, directed to this treation of the

TED.

ther in an Academy, or High feed Teacher, a recent Gradu-ution. Satisfactory testimont eed Teacher,
ation. Satisfactory testimoncharacter and qualifications.
I would be preferable. Letters
L., Office of the Boston RecorFeb. 10.

Geologic al Collections or Sale.

ant or plain cases of drawers,

Mines. &c. Examined.

dge, which is a prosecution of mining ations are undertaken robable preductiveness, ineral or ore, that it is iterest, that an office similar to be established. This

ductive, as to guide an

l Leather Preservative, Blacking;

e color of Leather, rendering ely impenetrable by the wel,

lack; for the immediate

USSES.

J. FREDERIC FOSTER.

Boston Recorder.

PUBLISHED WEEKLY, BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES .--- PRICE \$3,00 A YEAR, OR \$2,50 IN ADVANCE.

No. 9--Vol. XXII.

For the Braten Recorder.

MINISTERIAL SUPPORT.—NO. II.

MR. EDITOR,—I propose in the present number to show that the minister has a right to a support from his people.

This is abundantly clear both from reason and revelation. The minister is called to an important, a sacred, a laborious employment. It is emphatically the work of God which is assigned him. From its very nature as well as from its arduousness, it excludes him from ordinary worldly pursuits. Nor can he as we have already seen, turn aside from it to engage in other business without degrading the office, and injuring the cause of Christ. He is also called by the people where he labors, to be their minister and spiritual guide. Now, shall we suppose that God will call any of his servants to an amployment like this, without making provision for their wants? Is it in strict accordance with the moral law for one class of men to enjoy the labors of another without a fire compensation? Does reason, judgment, a geat major has a geat major has a geat major has a geat major has been a direct that such a thing is not to be expected. And had there been no direct instruction in the Scriptures, it is abundantly clear that the man who devotes himself to the work ministry, shall receive a fair compensaof the ministry, shall receive a lair compensation for his services. But God has not passed
overthis subject in silence. In the 1st of Cor. 9
chap, we find it written for our sakes; "If we
have sown unto you spiritual things, is it a
greathing if we shall reap your carnal things?"
"Do ye not know that they which minister
about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord
ordained, that they which preach the gospel
should live of the gospel." Again in Gal. 6: 6,
it is written; "Let him that is taught in the
word, communicate to him that teacheth in all
good things." In Luke 10: 7, we find it recarded from the lips of our Saviour, in relation
to this very thing, "The laborer is worthy of
his hire." It is plainly the design of God from
these passages of saered Scripture, that the
minister should make his profession the means
of his support. And nothing can be more clear
than that it is the duty of these who receive his

whole mass of community to the sanctuary, and
then lay before them those truths which God
ordinarily blesses to man's salvation. And it
is all important that every missionary passor,
enter his field of labor with these views and
purposes, that he do not content himself with
preaching the truth to those who come of their
sal important that every missionary passor,
enter his field of labor with these views and
purposes, that he do not content himself with
preaching the truth to those who come of their
sal important that every missionary passor,
enter his field of labor with these views and
purposes, that he do not content himself with
preaching the truth to those who come of their
sal important that every missionary passor,
enter his field of labor with these views and
purposes, that he do not content himself with
preaching the truth to those who come of their
sal important that every missionary passor,
enter his field of labor with these views and
purposes, that he do not content himself with
preaching the ion for his services. But God has not passed of his support. And nothing can be more clear han that it is the duty of those who receive his

of his support. And nothing can be more clear than that it is the duty of these who receive his labors, to grant him this support.

I trust I have settled the question both from reason and Scripture, that the minister has a right to a support from his people. If so, it is very plain that he has no ground whatever, more than any other man who receives pay for his labor, to regard his salary as mere charity. It is his own; the fruit of his own labor. And he has just the same right to devote it to what purpose he pleases as any other man has the fruit of his labor.

And I would just say, that when people have paid their minister a fair compensation for his labors, they may consider their duty as discharged in this particular. It is not, (though they may think, long established custom has rendered it so) their duty to keep a constant watch over him to see how he appropriates his money. For if he chooses to expend it all for the use of his family, he has just as good a right to as any other man has, to spend all his income in the same way. Or, if he chooses to economise so as to save a part for future years, or for benevolent purposes, he has a right to do it. I repeat it; his money is his own. And it is neither the duty nor the prerogative of every matron in the parish to examine his market basket, or to peep into every nook and corner of his house; and, because she may chance to go about from house to house, talking of his see something which she has not at home, to go about from house to house, talking of his setraragance. I speak the more plainly here, because I have known so many difficulties, be-MINISTER'S FRIEND.

For the Boston Recorder. HOME MISSIONS.

Extract from the Quarterly Report of a Missionary in Massachusetts, to the Ex. Com. of the M. M. S. 1836.

"I am required by my commission, I perceive, to state any special causes of en

of discouragement are special, or common, they are real, and of course produce their effect, at times, upon my feelings. And

1. The church and congregation continue mall. True, there have been additions to both, since I commenced my labors here (two Years are). Truely families could be the continue for the continue of the continue for the cont ears ago.) Twelve families-some of them large families, may be said to have been added to the congregation during this time. And during the last ministerial year, ten have been added to the church. Some others are beginning to been. ing to become somewhat habitual attendants with us. But notwithstanding these additions, both church and congregation are yet small; the one not exceeding forty, the other rarely exceeding one hundred and forty.

2. The church and congregation are still poor, as well as small. There are indeed several individuals of individuals of some property, who attend meeting; none, however, that I know of can be called rich; nearly all my flock the termed poor.

The whole population of the town, in there are three societies, and materials more, is small, not exceeding at the most And there is no business in the place Recease the population; so for from this,

unot retain our natural increase. a promising young man arrives at essary to render him a helper in so-

The spirit of sectarianism is strong. Not others, by nature; but their circumstances, tempted them to rather an uncommon inthe congregations so many, that esirous of keeping what it has, and of hat it can. All are on the look out,

ch is desirous of keeping what it has, and of thing what it can. All are on the look out, if any change creates a strong sensation. 6. The influence of wealth, of station, &c. is against the orthodox society. The power cast is very strong. There is reason to be-tive, there are some who would attend our entry, were they not prevented by fear of sing employment, and the means of support-

their families.

Christians professedly orthodox, visiting friends and spending the Sabbath in this have been induced to attend meeting their friends, instead of meeting with the loady section. thodox society; the influence of which has ten bad, to a considerable extent; but I for-ter. I am not prepared to say, the past

ad injuring the cause of Christ. He is also saled by the people where he labors, to be heir minister and spiritual guide. Now, shall se suppose that God will call any of his servants to an employment like this, without makanger to enjoy the labors of another without a fair compensation? Does reason, judgment, and conscience teach us that such a cause is influence that proceeds from the word of treth? If this be true, as it is believed to be, then a wide field is presented for special effort without a great majority of whom hate the truths which he is called to preach? Our reason and judgment decide that such a thing is not to be expensed to the wish of the W. M. S. to gain proselytes from any other evangelical denominations. the object nor the wish of the M. M. S. to gain proselytes from any other evangelical denomination; that is a business cheerfully relinquished to other hands; but it is their desire and purpose with the blessing of God, to bring up the whole mass of community to the sanctuary, and then lay before them those truths which God

accounted a discouragement. All the churches first planted by the apostles were poor, and yet from them sounded abroad the word of the Lord, till it filled the world. Works of faith, labors of love, and the patience of hope, are infinitely better pillars for the church to lean

Much is said at the present time, upon the in-fluence which Christians are exerting upon those around them; and much should be said, because I have known so many difficulties, between ministers and people from this very cause. It always has, and it always will occasion difficulty, for people to be busy bodies in their minister's domestic affairs. If he is not capable of managing them himself, he will surely be none the better off for such assistance. I only say to all who are disposed thus to medde, let your minister alone. Mind your own affairs, and leave him unembarrassed to mind his.

Minister's Fried. terity and bigotry, as to render the effect alto-gether the reverse of what they wish, and of what it ought to be. They seem to think that happiness should not be thought of, except in connection with the exercises of devotion, and

connection with the exercises of devotion, and in the axianchusetts, to the Ex. Com. of the M. S. 1836.

8. 1836.

1. They read the Bible through the medium of their ewn distorted ideas of what religion is the state any special causes of encourant or discouragement in my field of Whether any of the following causes couragement are special, or common, they real, and of causes produce their effect, at the religion which it teaches is productive of joy, and peace and good will to man.

God has made every thing beautiful around us. He gladdens our hearts with the bright rays of the sun, he regales our tastes with de-licious fruits, he pleases our eyes with flowers in which every variety of form and color conspire to increase their beauty; while the feathered songster taught by his Almighty power, fills the air with sweet notes of harmony and praise. The sky over our heads, and the grass beneath our feet—every object in nature on which we turn our eyes, proclaims to us the fact, that our Heavenly Father delights in the fact, that our Heavenly Father delights in the happiness of the creatures he has made. If this is true, is it not right, is it not reasonable, that those who have enlisted under his banner, who have professed to devote themselves to the cause of their Heavenly Master, should also think of the temporal happiness of their fellow beings? Is that mother doing right, who with an almost total neglect of the present enjoy-ment of her children, professes to think she is doing all she can to promote their eternal welfare? Take for instance the manner in which the Sabbath is spent by such an one. With a countenance on which there is a settled expression of austerity and gloom, she meets the sion of austerity and gloom, she meets them in the morning, and continues through the day to impose upon them with rigor, a silence and precision of demeanor, which every buoyant youthful spirit will repel. If some one, unable to keep that unruly member the tongue, under so much subjection, ventures a remark, it is met by a frown, and an injunction that the dis-turber be occupied with a book; and thus in-stead of endeavoring in a kind and affectionate manner to adant religious instruction to the manner to adapt religious instruction to the youthful mind and feelings, and to improve the hours of the Sabbath in showing them by cept and example, that there is a reality an excellence in religion, the day is suffered to pass heavily along, and all rejoice when it is over. In such a family, is it not natural that the return of this holy day should be dreaded and that those who are compelled to sub outwardly to such regulations should inwardly sherish an increased dislike to those principle which they are led to suppose the

I have seen such an one, and I have felt ho such a course prejudices the mind against every thing serious, and hardens the heart in impeni-tence and sin. But I have also seen an enFRIDAY, MARCH 3, 1837.

lightened, benevolent and happy Christiau, and have felt my heart glow with love while blessed with the friendship of such an one, and I have is wished that the followers of Jesus would remember, that their influence is indeed great, but that it is very far from what it should be, I while the present happiness of those whom they wish to benefit, is left out of view. F. Very correct doctrine, and worthy of attention

Pious people, generally with whom we are acquainted, endeavor to practice according to it. The few who do otherwise, would do well to consider the subject seiously .- Editor.

For the Bosion Resorder.

HOLD IN!

It was an animated conversation. In the presence of several eager listeners, I had been arguing a point to which I had devoted much study, and on which I was somewhat "hobbyhorsical." Just as the wave of my argument had reached its culminating point, and was about to break, and sweep all before it, my opponent, who saw what was coming, suddenly exclaimed, "O do not be so confident: you do not know every thing yet!" I was disconcerted —stung—irritated. I felt a sort of cramp in my heart, and a burning sensation on my cheek. There was an ugly sparkle in my eye, and a slight spasm on my forehead. My opponent saw his advantage, and ungenerously added;—"You need not look so spunky; a body would think that you were going to bite."

Happily for me, at least, this attack was too gross for a reply. Feeling that I must nowrestrain my passion, and hold my peace, I began to listen to my own thoughts.

Said a certain something within me,—Be thankful that you was enabled to exercise this self-control.

Then followed a whisper from a certain oth—

The followed a whisper from a certain oth—

The followed a whisper from a certain oth—

The first search. It is especially in such seasons of communion that He receives of Christ's and shows it unto His; therefore let them ask that their joy may be full.—S. S. Journal.

VALUE OF THE SCRIPTURES.

We think we have, at some former time, publicable the opinions of several learned men, on the importance of the Scriptures as an intellectual treasure or storehouse of the richest materials for any one, who would attain eminence as a writer. That of Sir William Jones, the great Oriental scholar, and of John Locke, the spiniosopher, have been often quoted, and are truly remarkable. We add one or two from their writing are an abundant source of all the riches and ornaments of speech."

Dr. Watts says—'As a in the conduct of my studies, with regard to divinity, I have reason to repent of nothing more than that I have not prepare the mind to HOLD IN: *

Then followed a whisper from a certain oth-

re something within me, which I kew full well to be the voice of the old man,—Let out. Such insolence ought to be chastised. Tell the

Alas, exclaimed the voice of the new creaand, excurred the voice of the new creature,—how little do you know of yourself. How near that little spark came to blowing up a mine. Shudder at the thought of that explosion of passion, which had like to have rent your town. However, when many are your, obligations.

to restraining grace. Be humbled under the sense of your conscious weakness.

So I mused, till the fire hurned within me. There came a glow of kindly feeling toward the blunt friend who had caused me this trial, but then have forth a flame of gratifule to. and then burst forth a flame of gratitude to-ward that tender Saviour, who had not been

provoked by all my perverseness to cast me out, and disown me forever.

Assurs. PRIVATE DEVOTION.

Is there as much private devotion among Christians as is commonly supposed? Secret or closet prayer is generally included among the most obvious and unquestionable duties of religious persons, but is there reason to believe

that the great majority observe a regular season of retirement for the purposes of devotion? It is believed that many understand by closet prayer the petitions offered in the morning and evening, at rising and lying down, or sometimes at only one of these periods; and that others think attendance on family worship to be sufficient devotion for the day, and never open the Scrip-tures, or kneel in prayer at other hours, except on the Lord's day. If there is any special ad-

We respectfully ask such of our readers as ay be satisfied with these opportunities, to maider whether they would not be likely to be profited by the daily appropriation of some portion of time to religious reading, reflection, and prayer, when and where they can be alone and undisturbed. As the business of a worldly week requires its suspension for an entire day to prevent moral and bodily injury, is there not to prevent moral and bodily injury, is there not enough of worldliness, temptation, and vexation each day, to demand at least one hour in the twenty four for recovery? Do not our circumstances need such a rest in order to refresh our minds by commonion with Heaven, and to permit deliberate reflection on our spiritual relations, and the manner in which they are affected by our contact with the world? "The impression," says Howe, "ought to be very inward and strong, which must be so lasting as to govern a man's life. And were it as fully done as mortality can admit, it needs be more solemnly renewed at set times for that purpose."

If you come to this conclusion, suffer us to hint that in order to make this daily retirement answer the purpose most fully, you should have a set time for observing it, and a set period for its shortest continuance, and regard these times,

as far as passible, as sacred engagements.

For if you have not a fixed hour for your private devotion, you are liable to postpone it to the most unfavorable time, or to forget it alto-gether. It is best, too, to have a certain hour, gether. It is best, too, to have a certain hour, that you may be reminded of it as it approaches, which is itself of no small benefit, by the influence which the consciousness that you are soon to be alone with God will have on your conduct. It is important to fix a period during which, at the least you will remain in retirement, for this is the best way of preventing the intrusion of the worldly matters which you have left, and which may otherwise hurry you away, or dissipate your thoughts. Let it be a the intrusion of the worldly matters which you have left, and which may otherwise hurry you away, or dissipate your thoughts. Let it be a half hour or an hour, of certain seclusion, and

to repent of nothing more than that I have not perused the Bible with more frequency; so if I were to set up for a poet, with a design to exceed all modern writers, I would follow the advice of Rapin, and read the prophets night

Such insolence ought to be chastised. Tell the impertinent fellow, that if you do know but little, rou know enough to teach him. Show a prope resentment and self-respect.

No3-firmly spake the voice which I take to be that of the new man;—if you are in any respect his superior, remember who hath made you to differ. Perhaps, on the whole, his character may appear to better advantage than yours in the sight of God.

But then think, says the old man, how small he has made you appear in the eyes of all this triffes. I would resign the delights of modern with the historians, orators, and poets of antiquity. But were I to renew my studies, I would take my leave of those accomplished trifles. I would resign the delights of modern wit, amusement, and eloquence, and devote my attention to the Scriptures of truth. I would six with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus the response. "Consider Him who endured such contradiction of sinners against himself."

Do you not love and admire the patience of Christ? Forgive, as one who hopes that he has been forgiven. Alas, exclaimed the voice of the new crea
and devertasting salvation after death, this I would the explore, this I would seek, this I would seek

With such testimonies before him, can even the mere English reader, who has the Bible in his hands, have any cause to repine for the want of means of intellectual and moral advancement? Surely not. He is most richly blessed. He is better off, than he would be with all the learning and all the books in the world without the Bible. There is nothing else which can be expand the intellect. else which can so expand the intellect, so ele-vate the mind, so sublimate the affections, so prepare men for the duties of life, and the en-joyment of the world of spirits.

Again, how important and benevolent a work

is that, whose aim is to put the Bible into every family of our country and of the world. It will put a new intellectual aspect on every destitute family and district that receives it, and studies it. It will change and improve the moral character of all who make it their counsellor. It will raise from degradation and sin, and inspire

with immortal hopes.

Those who have the Bible should bind it more closely to their hearts, should be more grateful to God for it, should make it the basis of all their principles and conduct, should breathe its pure spirit, practice the benevolence it inculcates, and cherish its immortal hopes. There is a price put into their hands to get wisdom; may they have a heart to improve it. [Ch. Mirror.

THE WELL-SPENT SARRATH.

on the Lord's day. If there is any special advantage in secret prayer, such persons would seem to lose it, for the rising prayer must, in most instances, be a hasty one, and the hour of retiring is commonly very unfavorable to any earnest or continued application of the mind. These occasions, also, seldom allow time for meditation, which is one of the most important parts of private devotion, and if not observed with some preparation and reflection are apt to become hurried and formal exercises.

We respectfully ask such of our readers as:

THE WELL-SPLAT ABBATH.

The Subbath, pre-eminently above every other day, demands an undivided attention to works of piety and love, if we would maintain a spirit of prayer. Its stated and frequent occurrence is evidently designed to maintain a habit of devotion in the soul; and would men but avail themselves of the spiritual food, which Sabaths provide, "in the strength of that meat" they would be enabled to encounter the privations and distractions of the intervening days. The Sabbath, pre-eminently above every other day, demands an undivided attention to works of piety and love, if we would maintain a spirit of prayer. Its stated and frequent occurrence is evidently designed to maintain a habit of devotion in the soul; and would men tions and distractions of the intervening days of secular life, and to raise their spiritual course to the Mount of God, with patience, safety, and comfort. As regards the Christian world, the profanation or observance of the Sabbath is. respectively, one of the surest marks of a cor-rupt or a reformed church. As regards Chris-tian experience, many a pious individual has testified, with Sir Matthew Hale, that the comfort of the week was intimately connected with the strict and spiritual observance of the Sab-

bath.

The Sabbath opens, as it were, a vista into the kingdom of heaven, of which it is a reflect ed copy, though faint indeed and imperfect; and therefore our relish for the one tests, not uncertainly, the degree of our preparedness for the other. But Sabbath sanctification is not the heartless performance of any duties, ever excellent: it is a drinking into the Sabbath ever excellent: it is a drinking into the Sabbath spirit, and a joyful acquiescence in the permitted privilege of serving the Lord without distraction. The Sabbath permits us, unshackled, not only by worldly duties, but by worldly carea and worldly thoughts, to worship in spirit a spiritual God. We would study to maintain, on this sacred day, a holy serenity, a sanctified cheerfulness, unmarred by any allowed intrusion of the distracting business or anxious carea of ordinary life. Every occupation. ious cares of ordinary life. Every occupation, word, and thought, should be stamped, "Holiness unto the Lord." Let us but do our part, God being our helper; let us but study to preserve the temple undefiled, and prepared to receive the heavenly visitant, and the spirit of prayer, peace, and joy will enter in and dwell there. Let us turn away our foot from the Sabbath, from doing our pleasure on God's hoy day; and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; and then whall we delight ourselves in the Lord: for "the mouth of the Lord hath spoken it."

I have often thought, as I walked out amid

half hour or an hour, of certain seclusion, and your ordinary pursuits will be as likely to leave you undisturbed for the time, as they do from Saturday to Monday.

These are the external rules we suggest. But the solitary chamber may be the very place to encourage the imagination, and to let loose the thoughts in vain speculations or foolish reveries. The closet is not the fane of the spirit of devotion, so that the visitant is necessarily inspired. The heart of the recluse must be
Have often thought, as I walked out amid the fields of nature from a village church light-golden lustre of a west-end in quiring. Do you want anything, my dear? What more can we do for you? If you cannot speak, give me a sign.?

But she no longer responds to the most endaring names. Also, we had followed her to the brink of Jordon, and could go no farther. The closet is not the fane of the spirit of devotion, so that the visitant is necessarily inspired. The heart of the recluse must be-should be breakl throughout the wille and lofty.

come the temple of the Holy Ghost, or his retirement is vain. To prevent such opposite effects, so far as means can be adopted, it is well to have a definite subject for reflection—let it often be for instance some passage of the Scripture: a single verse will frequently lead to the most profitable and blessed thoughts. This is one of the best methods of self-examination, as it brings the heart to the direct test of the truths or objects which ought to affect it instead of making it the subject of vague inquiry whether the heart has right affections or not. Fix the mind on truth, and you are in the best way of obtaining that holy influence which is communicated through the truth. The spirit in this manner prepares the mind to pray, and opens the channel for the blessing that is craved. It is especially in such seasons of communion that He receives of Christ's and shows it unto His; therefore let them ask that to be, eminently domestic as well as elevating. A Sabbath evening, like its blessed anti-type, re-unites the several members of the domestic scene, whom the avocations and labors of every-day life have dissevered from familiar than the several members of the several scene of the several severa intercourse; and collects again those diverted rills of affection into the one and abundant stream of sympathy. On this evening especially should the Patriarch's wise and pious resolve, as for me and my house we will serve the Lord, be emblazoned on every domestic altar, and regulate every domestic society. In these and regulate every domestic society. In these happy seasons of re-union and relaxation, the young mind should be taught by experience to blend every memory of home and of happiness with God and with eternity. And if in after days, some beloved member wanders a prodigal into a far country pursued by a father's prayers and a mother's tears, let the memory of that there's howe he incorrectly asseciated prayers and a mother's tears, let the memory of that father's house be inseparately associated with the memory of that father's God; that so the prodigal's resolution, "I will arise, and go unto my father, and will say unto him, Father, I have sinned against heaven and in thy sight," may be the first breathing of his penitence also, and the welcome harbinger of his reformation, [Lond. Chr. Obs.

RELIGIOUS CONVERSATION.

Religious reading benefits immediately but the individual; religious conversation is calcu-lated to be directly useful, not only to himself, but to all with whom he communicates. Like charity, "it is twice blessed." Nor need it, nor should it be confined to the intercouse of the religious. His conversation and his exam-ple are the two grand weapons with which the the religious. His conversation and his example are the two grand weapons with which the Christian is armed, and with which, wielded in a spirit of charity, he should carry on his aggressive warfare in the world, and extend the blessings of the Redeemer's kingdom. And while, with Christian prudence, he will avoid exposing religion to contempt, by a forced and ill-timed intrusion of it; while he will avoid throwing a stumbling block in the way of thoughtless professors or weak believers, by unseasonably proposing to them those deep unseasonably proposing to them those deep things of God which they "are not yet able to benr;" still it will be the Christian's constant endeavor, rightly dividing the word of truth, to speak to each a word in season; and to all, whether babes or fathers in Christ, Christian or infidel, carnal or regenerate, his conversation even on the most indifferent subjects, will be impregnated with a soundness of principle, and breathe a sanctity of spirit, which will bear a marked, though it be a tacit, evidence of his subjection to the Divine rule. It will ever be

subjection to the Divine rule. It will ever be seasoned with the purifying salt of truth and soberness, of simplicity, sanctity, and love, meet to minister grace to the hearers.

Nor will it be less beneficial to your own soul than to those with whom you communicate. It acts and re-acts. This keeping of your mouth as with a bridle while the ungodly are in your sight, will says you from a thousand. are in your sight, will save you from a thou-sand snares and temptations by which levity entraps itself, and is often enticed, or plunged headlong, into deeps of hated sin. Your sobriety of conversation, and consistency of character, will create a respect for your religious profession among all with whom you commu-nicate; which will induce in your presence a corresponding seriousness, of respect at least, if not of piety; and will thus generate around you a wholesome moral atmosphere, most fa-vorable not only to your influence upon others but also to your own spiritual health and growth

in grace. Religious conversation possesses an advantage over religious reading in that it is more practical. It brings religion from the church or closet, where too many take up and again lay down their religion, and introduces it into the social and domestic circle, into the ordinary intercourse and every day occurrences of life. Thus it renders religion, not—as in the case of many nominal professors—a strange and unnatural excrescence on the life, an anomaly in its habits, an inconsistency with its general conduct and feelings, but—as it ought to be an essential ingredient of character .- Ib.

TH DYING BED OF A MOTHER. Of all the relations on earth, none are more

Of all the relations on earth, none are more sacred than that of a mother. If any person this side of Heaven, has claims to superior attention, it is an affectionate, pious, aged, helpless, suffering, dying mother. Sixteen days my mother had been suffering keen distress of body. With the exception of one short interview, I had been absent; but now called to gaze upon her dying features. I had ever thought that I could command my feelings on any emergency whatever; but their gushing tide now gency whatever; but their gushing tide now overwhelmed me. Others told me that she was triumphantly waiting for the chariot to take her home; but I wished to hear the sweet testimony from her own dear lips. Again and again I went to her bed side, took her hand in ne, with a full resolution to inquire concerning her faith and hope; but as often did the swelling tide stop my utterance—the scenes of infancy all came up in review, and they seemed as it were but yesterday. Her sprightly step, her once blooming features, her soothing voice seemed presented before me, renewed in youthfulness and vigor. The hand so often outstretched to save me in the years of childhood, was now growing cold—the eye that once sparkled with rapture at my infantile sports, already half closed—the lips that first told me who made me, and taught me to say "Our Father, who art in Heaven," were about to be sealed forever in death; these impressed upon as it were but vesterday. Her sprightly step, sealed forever in death; these impressed upon the feelings in a measure, which I shall not at-tempt to describe. Once more I stood by her hed side and with fluttering voice, inquired, Mother, have you still unshaken faith in God? But the thrilling name of mother, vibrated no longer upon her ear, she answered no more by words or signs. Alas, I kissed the clay-cold words or signs. Alas, I kissed the clay-cold hand, and exclaimed, "Farewell, mother, ny much beloved mother!" It was no less affect-ing to see a yenerable old man, whose hairs were bleached by the frost of nearly seventy winters, after he had done all that love could suggest, weeping over his dying partner, with whom he had lived almost half a century, and

Whole No. 1112.

Hope sprung up, and with firm voice, exclaimed, 'If we believe that Jesus died and roso again, even so them also, which sleep in Jesus will God bring with him.' Love expanded her wings, and triumphantly shouted, 'Blessed be God who giveth us victory through our Lord Jesus Christ.'

AN EXAMPLE for MINISTERS ... A Fact.

AN EXAMPLE for MINISTERS...A Fact.
In one of the ports near the southern shore
of Lake Eric, the little band of Christians were
often disturbed by the arrival and departure of
steamboats and stages; especially by one chiefly owned in the village, which left the port regularly every Sabbath morning. The Prestyterian minister of the place exerted himself both
in public and private to enlighten his people
and show them the duty of keeping the Sabbath holy; and publicly anyonged his deterbath holy; and publicly announced his deter-mination to do his best to have the Subbath breaker as promptly disciplined as any other

breaker as promptly disciplined as any other sinner.

One Saturday night about sun-set, an estimable member of his church called to ask his advice. He said he had business to a large amount that must be done at the bank in B. on Wednesday, or a sad loss of credit and money would be the consequence; that he had calculated to go in a boat on Friday; but storms had prevented it coming in, that the stage would go on the Sabbath, and not again till Tuesday; that the boat then in the harbor would go out in the morning, but no other boat was expectthat the boat then in the introor would go out in the morning, but no other boat was espected for some days. And now what should he do? He was not rich, and a delay would cost him a serious loss. He had subscribed beyond his means (and such was the fact,) for building a meetinghouse and supporting the minister, and had economized in every way possible to meet his debts. ble to meet his debts.

He was told that his case was a hard one;

but that the circumstances of it would not jus-tify him in breaking the command of God; that he had better lose a hundred dollars, or go on horseback or even on foot, to the next port, (50 miles) than travel on the Sabbath.

(30 miles) than travel on the Sabbath. Seeing that his minister was inflexible, he relinquished his Sabbath voyage, called on se-veral others in town in similar circumstances, mostly professed Chistians, told them his de-termination, and invited them to wait and go with him in extra stages early on Mond morning. This they did, and had a please

morning. This they did, and had a pleasant and profitable trip.

The steamboat lost by that single circum-stance, upwards of one hundred and twenty dellars. And the requirement of the hearing stance, upwards of one numbered and twenty dollars. And the proprietors of the boat immediately changed the day of leaving the port from Sunday to Thursday. And the following year, that is, the last, their boat was regularly laid by every Sabbath through the season.

[Cleaveland Mess.

THE PIOUS FAMILY.

The following are brief extracts from the second volume of SUDDARDS BRITISH PULET. The work is interspersed with short pieces of this description, which add greatly to

Soon after the surrender of Copenhagen to the English in the year 1807, detachments of soldiers were for a time stationed in the sur-rounding villages. It happened one day that three soldiers, belonging to a Highland regiment, were sent to forage among the neighbouring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large graphen, or ordered, but of smale came to a large garden, or orchard, full of apple trees, bending under the weight of fruit. They estered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but as they entered by the front door, the missess of the house and her shiften are tress of the house and her children run scream-ing out at the back. The interior of the house presented an appearance of order and confort superior to what might be expected from people in that station, and from the habits of the coun-try. A watch hung by the side of the fire-place, try. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a tention of the elder soldier. He took down a book, it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the solwife and children had just fled. One of the sol-diers, by threatening signs, demanded provisions, the man stood firm and undamned, but shook his head. The soldier who held the hock ap-proached him, and pointing to the name of Je-sus Christ, haid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehenently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bucon, &c., which were freely tendered; and when &c., which were freely tendered; and when money was offered in return, it was at first re-fused. But as two of the soldiers were pious men, they, much to the chagrin of their compan-ion, (who swore grievously he would never forage with them again) insisted upon paying for all they took. When taking leave, the pools soldiers intimated to the farmer, that it would be well for him to secrete his watch; but, by most sig-nificant signs, ne gave them to understand, that he feared no evil, for his trust was in God, and that though his neighbors, on the right hand and on the left, had fled from their habitation, and by the left, had fled from their habitation, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees,—
"The angel of the Lord eneauppeth round about them that fear hun, and delivereth them."

THE SAILOR'S TEXT .- "I WANT A CHART." I was one day standing in the shop of my master, behind the counter, when an old sailor

master, behind the counter, when an old sailor entered, and looking seriously at ne, accosted me thus: "Young man, I want a chart!"
"Yes, sir," I replied, "you shall have one; do you want St. George's, or the Bay of Biscay, or round Ireland, or the Mediterranean, or—?" "Stay, young man stay!" said the old sailor; "youth is always in a hurry. I want a chart, but I don't want either one you have mentioned; they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me?"

Limmediately conjectured that he wanted a

I immediately conjectured that he wanted a Bible; so I took down a few, and showed them to him; when he selected one, evidently nuch to him; when he selected one, evidently n uch pleased at my readiness to serve him; inquired the price, and paid the money. After a few moments' pause, he turned round suddenly, and asked me whether I understood that chart? I told him that I could read it, and did so very often. "Of that," said the old man, "I have not the least doubt; but recollect, that is not sufficient; you must have it in your life and conversation, before you will receive any benefit; you must love this chart; you must make it your sole guide through life's maze; and, in entering into the dark and narrow, and, to many thousands, dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy. Therefore, make yourself acquainted with it intimately; lose no time, or a water-spout may burst on you, or a yoursel acquares the state of the control of the co

shall meet again." shall meet again."

For a few moments I was speechless, such an effect had the old saffor's speech on me; but

when I had regained my recollection, I began to question myself as to the truth of what the old man had advanced. I could not deny it; no, not a syllable of it.—I was conscious that it was true; I felt myself, for the first time, as a sinner; and determined to live more righteously. Alas! here again I erred; I was for substituting my own fancied righteousness for that blessed righteousness of my Saviour—building on a sandy foundation, which soon, at the first attempt of the enemy, tumbled down need I say that I often endeavored to build again on build again on ten found my at the same foundation, and as often fo tempts fruitless. I now began to despair; but God, who watches intensely all his creatures, pointed me, by the light of his Spirit on his word, to the Rock which is higher than I. I. word, to the Rock which is higher than 1. I fled for refuge to the hope set before me—found pardon and peace, joy and grace; and 1 trust that I shall be enabled to set forth, wherever my lot may be cast, "the unsearchable riches of Christ."—London Pilot.

Intelligence.

REVIVALS.

STATE OF RELIGION IN THE REGION OF BUF-Buffalo .- A succession of meetings FALO. Buffalo.—A succession of meetings has been held every evening for about two weeks in the Pearl street church in this city, which are attended with considerable interest. A spirit of inquiry on the subject of salvation has been awakened. The meetings are well attended and much solemnity and conviction pervades the minds of the people. A num of conversions it is believed, have occurr The state of things is more interesting at the

present time than at any former period.

The preaching has been principally by Rev.
Mr. Lord, the pastor. Rev. T. M. Hopkins, Mr. Lord, the pastor. Rev. T. M. Hopkins, is now assisting for a few days.

There is also an interesting state of things in the S. School of the First Church. At the last Sunday School Concert, five conversions

set Sunday Sensor

rere reported. Many others are said to be
rery serious and inquiring.

Dunkirk.—The protracted meeting recently

the was attended with very hapheld at Dunkirk, was attended with very hap-py results. A large number have been added to the Lord.

to the Lord.

Fredonia.—A meeting commenced at this village a few days since. The influence of the revival at Dunkirk had extended to this church, and a good meeting is anticipated. Brother Orton is laboring with the pastor.

Lockport.—The following is the posteript of

a letter received from Lockport, dated Jan. 17.

"We are making an effort in a feeble way, with a small portion of the church, for the salvation of sinners. The Lord had appeared in ercy, and a few souls, we humbly pe, have submitted to God on the terms of the gospel We still continue the effort. May the Lor make signal displays of his power and grace.

Buffalo Spectator. REVIVAL IN JEFFERSON, Outo.—At the re-commendation of the Rev. Lucius Pratt (from the State of New York) who had been laboring with us very ably and faithfully for the last six months, we invited the Rev. Orson Parker, (an Evangelist, recently from the same State) to assist Br. Pratt in conducting a pro-tracted meeting which the church appointed and which commenced Oct. 3d, and continued

The meeting commenced under discouraging circumstances, for the first four or five days little or no impression seemed to be made upon the congregation. It was not until the church the congregation. It was not until the church had ceased to lean upon any other arm than the Lord's, and until Christians had begun to humble themselves, make confession of their sins, and plead the promise of God that the Holy Spirit began to do his office work by bringing sinners to repentance. After four or five days the Lord was pleased to appear in all the majesty of his power, the hearts of professed Christians were melted, and impenitent sinners began to tremble. The anxious room was opened; 34 or 5 impenitent sinners attended opened; 34 or 5 impenitent sinners attended the first anxious meeting, and all but four pro-fessed to have submitted to Christ before the

work has been a great one, and one long to be remembered by the people of this place. At subsequent meetings of the Presby-terian church, 23 have united by profession and 10 by letter.—There are some others who con-template uniting, and there are many of the converts who were from other towns. There has also been a handso:

the Methodist and Baptist churches, fruits of

this revival.

At the close of the meeting in this place, there was another one held in Lenox, the adjoining town, which continued twelve days; it Considerable time having elapsed we have

Considerable time naving empset we have the privilege of saying that most of the converts conduct well; many of them have become ac-tive servants in the vinevard of the Lord. Signed by J. R. Giddings, Lynds Jones, Samuel Hendry, A Bagley, Members of the

Presbyterian Church. Jan. 15, 1837. Madison, Ohio .- A correspondent informs

us that a protracted meeting has recently been held at Madison, Ohio, and 50 to 100 conversions were reckoned. Many of the converts have already united with the different churches. Rev. R. R. CRESSY, missionary at Colum-

the morning of life, to converse with me upon the welfare of their souls. Two young men, I think, have recently been converted." REVIVAL IN ABINGTON, CONN .- A brother

than three months among the people of the parish of Abington in that town. A goodly number of souls are hopefully converted to the faith of the gospel, but none have as yet united By a letter from the Literary Institution at Suffield, we also learn that interesting meetings are granted to them, and one or two have found the Saviour precious. Will the pious friends

of the Institution suffer us to be peak a union of their fervent prayers with those of the Principal, "that they may see still greater displays of God's power in the conversion of sinners." REVIVAL IN SHARON, CT.-A letter from a friend in Sharon, bearing date 5th inst. states.

that a very pleasing revival had been in pro-gress about four weeks in the first Ecclesiasti-cal Society in that town, under the pastoral care of Rev. Mason Grosvernor—that twelve or fourteen had at that time been hopefully coverted. About fifty attended the meetings for religious inquiry, and there was a cheering prospect for an extensive work.—Rel. Intel.

ect of religion, continues in our city. Large numbers are awakened to their eternal interests, and the gospel is still preached in very many churches with unwonted frequency and power, and not a few individuals have believed and turned to the Lord.—Evangelist.

Weslevan University.—We have the delightful intelligence from Dr. Fisk, that a graclous revival of religion is now in progress among the students of Wesleyan University, several of whom, since its commencement, have been converted to God.—Adv. & Jour.

WILTON, ME .- The Lord is favoring us with some indications of his mercy on this circuit. Thirty or more of precious souls have, within a few weeks past, been hopefully converted; and our prospects, for an extension of the work. Jan. 29, 1837.

REVIVAL AT SEA.

xtract of a Letter from Capt. Hoyt, Master of the barque Oberlin, to the Editor of the Sailors

BRISTOL, ENG. Oct. 21, 1836. "Dear Sir.—I did not think it best, when I was last in New York to communicate any articulars of the good work on board the Oberin, on my last voyage to China, for fear in ight appear like boasting, and for fear the ght appear like boasting, and for fear that a hopeful converts might not hold out. Some ovage, and of some others I have inform oyage, and of some others I have informa-ion, and feel that I can now speak with some-onfidence, that the work on board my ship was indeed of grace. When we left London for Canton, we numbered sixteen souls in all, but I could not perceive any thing like piety in any of them except two. They were a wild and wicked set of young men, active in their duty, and active in sin. Tracts were distribu-ted among them, books were loaned them, the Bible was read and worship was maintained. Bible was read and worship was maintained But no change was manifest on the passage out. While at Canton, the men behaved well. Our good and kind minister, Mr. Stevens, was often with us, and gave them much good advice, besides distributing Bibles, and other good books among them. His kind manner won their affection; they appeared to be very fond of him, and said he was not a proud and stiff man that was afraid he should tar his hands, if an that was afraid he should the counse came on the forecastle. I trust his counse came on the forecastle. On t and his prayers were not unavailing. On the passage home, our cabin was partly filled with passage home, our cabin was partly filled with goods, and was so much crowded for room, that evening prayers were attended in the cabin by the officers only; but I had told the men on the passage out, that when any of them wished to make inquiries on the subject of religion, to come to me without embarrassment. Nothing, however, occurred with a subject of religion, to come to me without embarrassment. Nothing, however, occurred until we were near the Cape of Good Hope. We there experienced a heavy gale of wind, with much rain and most severe lightning. It was a solemn time to me, as I looked around on my crew as the flashes of lightning illumined the night, standing with the rain heating on me, hoping that this should not pass off from the minds of the crew as sermons did, and praying that the Lord would cause his thunder to speak to their hearts. While this was passing through my mind, a sudden flash almost blinded my eyes for seve-ral moments, and, as I afterwards learned struck, (not the ship) but the heart of the construck, (not the ship,) but the heart of the man at the helm. Then, at the wheel, he made a ovenant with God, and engaged to be no onger a slave to sin. His views of his own sinfulness were very deep, but he at length found peace in believing.—The others saw the change in this man, and were greatly moved, and shortly after another came and joined us at soon we were obliged to clear away and room for them at our hour of prayer. sailors on their knees as penitents; and I fully believe that all but one of them have received an evidence of the pardoning love of Christ, and will hold out to be useful members of soand will hold out to be useful members of so-ciety, and faithful to God and man. I hardly we arrived home—all was love—all were look-ing to Christ. Perhaps some may ask, whether

BOSTON RECORDER. Friday, March 3, 1837.

our owners, nor neglectful of the property en-

TO THE PUBLIC. The avowed object of every religious newspaper

to diffuse religious intelligence; to awaken and gratify a spirit of inquiry into the measures adopted for the those measures; to keep open before the public eye. the whole field of Christian effort; to make known remains to be done; and to urge, by all proper motives, the early fulfilment of the ascending Saviour's

In aid of this object, the "religious newspaper," opens its columns to the free discussion of important pics connected with the "conversion of the world," original and selected articles that have a bearing on the promotion of vital godliness in the church; on the increasing spirituality of believers, and on the imme-

And, in aid of this object, it puts on record the passing events of the political world; furnishes a sumnary of intelligence in regard to the movements of the civil governments of the earth; the aspects of the times in our own country, and the progress of the arts and the sciences, at home and abroad. For it cannot gion in colleges. be questioned, that all these subjects are very closely

cause of Christ, to enter into controve bus, O. writes a friend in New York, under gious sects; nor even to "contend earnestly" for Colleges 814 individuals, of whom 436 entered the ty. the "form of sound words," or the great doctrines ministry, that is, more than one half; from 1720 to which gives a power to silent thought, in these semi-"I have just had six anxious sinners, all in of religion; this is a province that belongs by right, to 1776, fifty years, there were graduated at Harvard, naries, which is not to be found and the bustle of another class of writers and of readers, than that Yale, Prin whose improvement and edification are contemplated 3197 individuals, of whom 1135 entered the ministry, primarily by the religious newspaper. Fervently as the Editor of a weekly periodical ought to love, and firmsee Holy Spirit has been progressing for more by as he ought to maintain in his proper sphere the Editor of a weekly periodical ought to love, and firm- forty years, there were graduated at Harvard, Yale, vantages may be blessed to their souls. fundamental principles of the gospel, this is not the fit arena on which to evince his skill, or exert his prowess,

against the antagonists of those principles. It was the chief object of the "Recorder," at the time of its establishment, to communicate "religious intelligence;" to detail the plans and operations of that is, one sixth part. Not a single clergyman was benevolent associations; to exhibit the progress of the educated at William and Mary college, Virginia, to education, in the course of which, he arrived at church toward that supremacy over the kingdoms of during the 20 years preceding 1818. Since 1810, these two important results: the world, which is assigned to her by the "spirit of about which time the benevolent enterprises in this prophecy." And that object has at no time been lost country commenced their operations, the proportion sight of during the twenty-one years of its existence; nor can it be lost sight of in time to come. It is an increasing. This thought is worthy of particular conobject too dear to the heart of Christian benevolence; sideration. Probably more than a quarter of those and too closely connected with the prosperity of Zion, to be thrown aside for the admission of discussions more remotely bearing on the honor of Christ. It our wish to preserve a fair record of all the wonderful works of God toward his church and the world: to mark the instrumentalities that he honors in the advancement of his cause; and to develope the great NEW YORK CITY.-The interest in the sub- principles of all successful movements on the part of the church in the ministry, and speedily too, and com-

ople. And this will be our aim. We have fallen upon trying times. And we venture to say, they are not more trying to any class of state of the public mind is peculiar. It is not only highly excitable, but already distracted by the reiterated cries of "Lo here, and Lo there," from every quarter; one has discovered that all which is precious n Christ, is wrapped up in one object of benevolence; and another is equally sure that the jewel for which a man should sell all he hath is found in some hitherto unexplored field; and a third is positive in affirming that the favor of God can follow no man who wears not the distinctive badge of the party with which he

press, that can be fully understood by themselves

It will be the aim of the Recorder, to stand aloof from questions that engender strife; and have to do only with those matters that tend to godly edifying. Whatever the cause of truth and righteousness de mands of us to say, on any subject belonging to religion or morals, we shall fearlessly say; but will not and hewilder the humble mind that in simplicity which serve equally to draw away the strongest mind from the single and urgent duty of const entire energies to the promotion of vital godliness proughout the whole range of its influence.

We hope for increased patronage; for a candid for-cearance with our unavoidable mistakes; for a liberal and firm support in our efforts to promote the holiness f the church; to extend her limits; and draw forth her resources; and for the prayers and cordial cooperation of all who love the Lord Jesus Christ. S.

ANNUAL CONCERT FOR COLLEGES.

A union meeting was held in Park street church, Thursday evening last, for prayer, in behalf of the sixty-second chapter of Isaiah, by Rev. Mr. Winslow. After singing, another prayer was offered by Rev. Mr. Boies. The hymn,

"How beauteous are their feet, Who stand on Zion's hill,"

was sung, and followed with an address by Rev. Dr. Cogswell; a copy of which he has kindly furnished us. Revivals of religion in our Literary Institutions, on ount of their glorious effects, must be a subject of deep interest to all the friends of Zion. Who then, has the love of God shed abroad in his heart, can contemplate the Annual Concert of Prayer in behalf of our Colleges without intense emotions and fearful anxiety in respect to the results of these occasions? That they may be pentecostal seasons should be the

ave access to the throne of Divine grace. Permit me to call your attention for a few moments

There are in the United States eighty eight incorpoconverted state, "having no hope and without God soever ye desire," (according to the will of God) in the world," and are thronging the way to eternal "when ye pray, believe that ye receive them, and ye destruction. Human efforts alone are inadequate to shall have them." "And it shall be said in that day, save them. They must perish, unless God interpose lo, this is our God; we have waited for him, and he by his grace. Who then will not pray for the con- will save us; this is the Lord, we have waited for ersion of these dear youth, each soul of whom is in- him, we will be glad and rejoice in his salvation." finitely more valuable than the whole world, and desin the language of prevailing Israel, "I will not let

sines in life. They will be more than ordinary in-

inisters, but also legislators, judges, lawyers, physicians. Every one who receives collegiate honors formed by revivals of religion in colleges, would send will affect by his opinions and example, at least a forth a set of men, deeply imbued with the spirit of thousand souls around him. These institutions will, their Master, and prepared to follow the example of therefore, be fountains of corruption and death, or of Him, who "went about doing good." purity and life. How important, then, that "holiness Prayer, therefore, should be made without ceasing of founded by Mr. Jefferson, with the express design of

ert a holy influence.

The number and proportion of graduates who have entered the ministry in this country since its settlement, have been, according to the Triennial Catalogues, ersy with reli- years, there were graduated at Harvard and Yale lated to make them feel greater personal responsibil Williams, Union, Bowdoin, Middlebury and South of Vermont, added some very forcible reflections. He ministry, that is, one fifth; from 1800 to 1810, ten basiness of education was not appreciated. Last year, years, there were graduated at the colleges above of graduates who have entered the ministry has been Protestantism. the present time will engage in preaching the gospel. But a far greater change must be effected in this respect in order to attain to the blessed state of the early days of this country. Revivals of religion in our colleges must be greatly multiplied and extended. In way, thousands might be secured for Christ and paratively with little expense. These thousands might preach the gospel to as many millions of people, and be instrumental in the salvation of great multitudes of men, than the conductors of the religious press. The undying souls. Let, then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in our colleges, that the precious youth connected with them may be converted to God -pray the Lord of the harvest, that he will raise up. qualify and send forth, laborers into his harvest, that the earth may be gathered.

4. Through the blessed effects of revivals of religion in our colleges, their design will be better an-

The true intention of these institutions is to promote not the distinctive cauge of the party with which he himself happens to be connected. Diversities of piety, virtue and knowledge, and the last as subservitent, and thus commenced this annual season. Heaven by the gift of the Holy Ghost to the connected. t encouraging.

himself happens to be connected. Diversities of piety, virtue and anothers, and rivalries in action, such as these, throw ent to the others. This appears evident from the

an amount of responsibility on those who manage the charter and constitution of them. Nearly all the colleges in this country have been established by pious will it appear, that no system of universal education importa men, having specially in view the education of young men for the ministry. President Edwards the elder, in his account of the revival of religion in New Eng- institutions. land in his day, remarks; "I would say in general, that it appears to me, that care should be taken some other, that those societies" (colleges) way or " should be so regulated, that they should, in fac nurseries of piety; otherwise, they are fundamentally ruined and undone, as to their main and most essenquires, "Lord what wilt thou have me to do," and tial end. They ought to be so constituted, that vice and idleness have no living there; which are intolerable in societies where the main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. If we pretend to have any colleges at all, under any notion of training up youth for the minis-try, there should be some way found out that should certainly prevent its being thus. There is a great deal of pains taken to teach the scholars human learning; there ought to be as much and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of thousand bearings, and we shall see that the church niac, who, with an affectionate smile, came these nurseries, is to bring up persons to teach Christ, then it is of the greatest importance, that there should colleges and literary institutions of our land. The meeting was opened with prayer, and reading the cated to the knowledge of Christ. It has been common in our public prayers to call these societies the schools of the prophets. And if they are schools to train up young men to be prophets, certainly there ought to be extraordinary care taken to train them up to be Christians. And I cannot see why it is not o all accounts fit and convenient for the governors and instructors of the colleges particularly, singly and frequently to converse with the students about the state of their souls." Such were the views of one of the most eminent divines who ever lived in this or any other country; and such evidently is and ought to be the

He has said, " Ask, and it shall be given you." and he has expressly promised the Holy Spirit to fervent, importunate and persevering prayer of all who them that ask him. That God has answered prayer, offered for our institutions of learning is strikingly manifest. His declaration has been verily fulfilled, "Beo some of the reasons why revivals of religion in our fore they call, I will answer, and while they are yet colleges are desirable, and efforts should be made to speaking, I will hear." In some instances, revivals have commenced on the very day of the Concert 1. The number of young men connected with these The Lord has been present by the special influences Institutions is very great, while the most of them are of his Spirit. In a single revival at one of our milege about one hundred and twenty individuals w There are in the United States eighty eight incorporated colleges or universities now in operation to a greater or less extent, having in their academical detectors are the states. Peak blue messages the states of this Annual Concert of Prayer, in 1823, glorious things for Zion have been accomplished, through the rtment about 7000 students. Probably more than effusions of the Holy Ghost; -much talent and influone fourth, or nearly two thousand, of them are pious. ence have been consecrated to Christ and the church. These individuals, however, need greater sanctifica- What a powerful motive to prayer is the considera-These individuals, promote this-to elevate the piety of all those, who tions of his people! Let us then pray in faith and ne within their happy influence. And probably hope, for revivals of religion in our literary instituabout 5000 of these beloved youth are still in an untions-pray till the blessing come. "What things

principal design in the establishment of our colleges.

Dr. Cogswell was followed by Rev. Mr. Blagden. tined to eternal weal or woe? Who will not wrestle who said that colleges were so much excluded from the on their behalf with the Angel of the covenant, and say view of most people, that it was difficult to produce correct impressions respecting them. He would there 2. The young men who are educated in corrections of religion in colleges. He dwelt at considerable length upon the importance of a bick considerable length upon the importance of a bick considerable length. olleges; and showed the great influence it would dividuals, and consequently, their influence on socie- have upon the whole course of a minister's life, in ty will be great. In colleges are educated not only forming his character, and producing habits of activity, for the good of others. The high standard of piety,

He also dwelt upon the incidental influence which o the Lord," be inscribed on all our halls of science, a high standard of picty in colleges, exerts upon the that these fountains be pure, sending forth healthful leading minds of the nation, educated there; and streams to make glad the city of God. But should showed that the interests of literature even, could not the Holy Sprit be withheld from them, they will be be sustained without the influence of religion; advertlike the mountains of Gliboa, having no dew nor rain. ing to the example of the University of Virginia, the churches unto God that those who enjoy these ad- excluding all religious influence. But this experiment vantages may be holy men, and thus prepared to ex- had failed. Though at first opposed to religion, the professors and students had become so well convinced 3. The number of those who enter the Christian that order and regularity could not be maintained istry will be greatly increased by revivals of reli- without religion, that they had petitioned and obtained

Finally, he said the situation of young men in colleges afforded peculiar facilities for producing religious laid strong hold on the most delicate organ of his impressions. There old associations are broken up; frame, and doomed him to an intensity of suffering, but a little while since the work commenced. It belongs not to this department of labor in the as follows, viz. from 1620 to 1720, one hundred and they are placed under new circumstances, calcu- for months and years together, which the pen cannot years, there were graduated at the world. Therefore, we ought to pray earnestly, friends, are those derived from meditation and prayer, dissenters are almost to a man opposed to the cluster. that these youths may be kept from the temptations that is, little more than one third; from 1770 to 1810, with which they are surrounded, and that these ad-

After prayer and another hymn, Rev. Pres. Wheele Carolina colleges, 7103, of whom 1418 entered the said the relation which the church sustains to the But the means of accomplishing his desire are of to learn the character of this new sect, as it has be we had a literary convention in the state of Vermont. named 2792, of whom only 453 entered the ministry, One of the judges of the Supreme Court, read a dissertation, on the history of legislation with reference

1. That, in the course of legislation on this subject, all efforts for universal education took their rise in

2. That all legislation in relation to universal education and com non schools, had originated with the who pass through a collegiate course of education at colleges. So far from its being true that the common school system lies at the foundation of universal education, the contrary was the fact. All efforts for the diffusion of knowledge among the mass, had originated in the colleges.

* It has been stated in the New York Observer. d into some other of the religious newspapers, that the intesting on the religious newspapers, that the intest was established by the American Education Sociation 1825; but this is not correct. It was established in 3, as will appear from the following Circular, issued by Agent of that Society. Society. of the Church of late years shews tha

"The History of the Church of late years shews it God delights to bestow great blessings in answer to delights to bestow great blessings in answer to the control of the second of the s

The more this point is examined, the more evident ly indispensable. Its value is beyond all price. In can be sustained, except spon religious principles; a decided influence upon his prayers, his study of the can be sustained, except spon rengious principal and that this cannot be done, except through the higher Bible, his composition of sermons, his parochial variance.

It is a fact worthy of notice, that the only power of all his success. "Godliness is profit It is a fact worthy of house, the successfully warring things." It subdues an excessive worldly spe against the Pope, has been the Universities of Europe. Those higher institutions, which lead the mind to investigate for itseif, form the strongest barriers against he encroachments of despotism.

Our fathers, in the formation of these institutions

rested their hopes of success upon the strength of religious principle. The teachers were set apart from firmities of the weak, to sympathise in the sorrows of the afflicted, and to relieve the wants of the poor, the and furnished with a salary, not as a compensation, fatherless, and the widow. It makes him serwhich would degrade mental effort into a mere instru- conversation, meek and lowly in heart, amable and ment of worldly advantage; but to support them portment, mild and submissive under the rela above embarrassment, and relieve their minds from Providence. It mellows the tones of his voice is 6 worldly care. It is only by keeping alive digious in his words, beams in his countenance, sparkles principles, that our literary institutions can be sus-

We may take this thought and carry it out into a aberration. I once entered the room of a gody or. has risen to pray for these institutions as for her the hand, led me to the table, took up the Bible who spiritual life, that all those concerned in the manage- lay there, kissed it, embraced it with holy tenderness ment of them may be deeply imbred with the princi- and exclaimed, "O, this dear, this blessed Bible ples and spirit of the gospel. The church has neglected her duty. She knows less and prays less about ty throws its influence over a minister's praye those who are to be her future ministers, than she Follow the "man of God" into his closet, an does about the least of her members. Dr. Wheeler serve the deep humiliation with which he confess then offered the concluding prayer.

FROM OUR CORRESPONDENT. ANDOVER, FEB. 23, 1837.

This day having been set apart for extensive oborvance as a day of prayer in behalf of Colleges, we
leid a public meeting this afternoon in the Chapel, for
his purpose. Statements of the religious condition of
nany of the collegiate institutions of our land were y of the collegiate institutions of our land were e, from letters forwarded for that purpose to some f our theological students. We had returns fro ms, Harvard, Bowdoin, Yale, Mid-Amherst, Williams, Harvard, Bowdom, Yale, Mid-dlebury, Union, Brown and Dartmouth. Rev. B. B. Edwards furnished some information concerning the Colleges and Theological Seminaries of Europe, par-ticularly those in England, Germany, and Prussia, which he had obtained from Prof. Stowe, who has ecently arrived home.

scently arrived home.

The news, thus congregated from different quarters, ras on the whole quite encouraging, although nothing ery definite or particularly interesting was communitated. The meeting was then addressed by Rev. Dr. Vends, and Panishest Edwards of the property of the control o

oods and President Edwards.

Dr. Woods alluded to the information received fr Dr. Woods alluded to the information received from Harvard University, and asked leave to say a few words concerning his Alma Mater. He spoke of his graduating at Harvard, forty years ago, and contrast-ed the reingious aspect of the College at that time with that of the present. He was gratified with the ac-count presented to the meeting of a little circle of stu-dents who were accustomed to meet weekly for pray-er, and avowed his belief, that there was more real prayer in that circle, than could have been found there forty years ago, when he was a member of the col-iege, although such was not the current belief. The Doctor appeared in good health, and spoke with all the freshness and elasticity of a young man. I have ver seen him so animated-he see ophet, while speaking of the future, and predict-that if he did not live to see and hear of a revival would. The righteous have the promise of this life, as well as of that which is to come, and surely it ap-peared so, while our venerable Professor was speak-ing this afternoon—his mind clear and vigorous, and enthusiasm unimpaired by time. Few med to so good purpose as Dr. Woods, and the

w whose departure will be more seriously lamented. President Edwards made some admirable remarks in the importance of having educated mind imbued gion to a medical practitioner, he observed, that there re seasons when every physician, whether he acheiency, while sounding the dring among his inoving among his incomprehensibilities. At such sea-ns, a pious man would have recourse to prayer, that e Maker of the human frame might guide him. Notwithstanding the severe snow storm of to-day,

which still continues, a large proportion of the m with the The mind and from conversation with others, there been an impulse created by this day's doings which will enhance the cause of Christ. prayers that have been offered up here and elsewh for the colleges, be heard and answered.

PIETY IN THE MINISTRY.

o the Editor of the Boston Recorder.
Sin,—The writer of the following letter was em-

loyed in the service of the Massachusetts Missionary ciety, for some time in Harwich, where his labor had been crowned with great success-and where he still resides, and patiently endures the rod of his heavenly Father. To others, "truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Not so to this beloved brother. Disease has They live secluded, with meditative habits; dure. Obliged to suspend all active labors, and shut the regular churches who approve of their deep himself up in midnight darkness, the only comforts and zeal, but who are prevented by many or remaining to him, beside the sympathy of Christian arising out of their situation from joining them. The with the occasional commitments of his thoughts to having any thing to do with the state. Many who paper by the aid of an amanuensis. The desire of connected with the Dutch Reformed Church, ve sefulness is not less strong in his bosom, than in naturally think otherwise. This is a point of separate those better days, when the candle of the Lord shined tion to many. on his path, and every eye that saw him rejoiced. course limited. When it was suggested to him that called. A gentleman of my acquaintance, to whom through the columns of some religious paper he applied, very kindly went to consult Dunker Curl night still act with power on the public mind, and the subject of the following communication was named, courts, and who is, since the death of Myers, co as being at once appropriate and familiar, he readily ered as probably the very first lawyer in Hollar consented to avail himself of such a mode of stirring He is not a decidedly religious man, -is rather a up the pure minds of his brethren, and refreshing his of the world, and has no particular bias in fav own spirit. May the Lord bless the communication the doctrines of the dissenters. The testimony of according to the desires of the author, and render it this gentleman bore to them, was nearly as followed instrumental to the quickening and purifying of the "I have seen very much of the leading men missionaries and ministers whose eyes may fall up- sect; my official relation to them as their Yours, &c.

IMPORTANCE OF ARDEST PIETY IN THE MINISTRY. they are excellent men, devotedly pious, it

To Rev. R. S. Storra. DEAR SIR,-In compli- of the meaning of language, they, and not the ance with your request, I communicate a few thoughts, saries, do hold strictly and truly to the stand on the importance of a godly and devoted ministry. the church, including the canons adopted by The subject is one of no ordinary interest. It deserves there of Dort. The only fault which I ha the most careful attention of all who are now preach- found in them is a want of charity towards ing the gospel, and of those who are looking forward party whom they look upon as being blind this sacred employment.

From the time when I left the mechanic's shop, to Dunker Curtius, and I have no doubt it is the present hour, it has been with me a subject of se- On the other hand, it is but justice to say the rious consideration-" how may I become a successful Dutch clergy, (I mean those of the Dutch Re minister of the Lord Jesus?" To ascertain this, I have prayed much; studied the Bible attentively; ed either Sociaians or Rationalists. This wou read the lives of pious ministers; and watched the la- be true as a general statement; far from fluence of clergymen, of different degrees of visible are, doubtless, individuals who may justly piety, upon the churches and congregations under ted by these names. But the great major their care. And from this investigation, I have long be men of amiable dispositions, meral in since arrived at the conclusion, that distinguished lit- possessing very considerable learning; but erary attainments, and a good share of common sense are not what we should call evange are of vast importance to a successful ministry; but, or, if they do to some extent, maintain the theory that Piety—holy, ardens, glowing piety, is absolute- evangelical truth, it is in connection with so may

ce to a minister can never b his pulpit exercises-in a word, it is the grand secre humbles pride, and controls an irritable temper him to set a proper estimate on the undying soul. expands his heart with the purest benevolence constrains him to look with intense interest on a world

Sometimes, it even controls the fee

Its influence on ministerial devotion .- Ardent no his sins, and implores pardon, and supplicates grace that he may run the race set before him with pa Observe his tears and sighs, while, like Motercedes for a sinning congregation, and while he pear diates his soul. There, he enjoys an heaven, and gathers strength to fight the good fight of faith and lay hold on eternal life. Her to pant after God, and like Moses, on Pisgah's summit, obtains a view of the promised land. Here he ssia, receives a fresh unction from above, and from the scene of heavenly visitation, goes forth to labor was redoubled earnestness for the He never enters his closet with reluctance, and often retires from it with regret, that the pressure of othduties allows him to tarry no longer. I know a young man, who was accustomed to pray in his closet win so much fervor, that in the coldest weather, he offer retired from it in a state of perspiration. Such a may has favor with God.

FOREIGN CORRESPONDENCE

MR. WILLIS,-I have one more letter on Holland,

HOLLAND.

Paris, November 22, 1836. I now propose to give you some general sta and remarks in relation to the state of religion in H land, by way of concluding what I proposed to say

As far as I can learn, the dissenters as they are called, or rather the new evangelical party as t may be styled, are men who sincerely le They are thoroughly Calvanistic in their doctrine Indeed, they are in some danger of hyper-Calvins From opposition to the loose latitud minian views which are held and preached by the a crity of their opponents of the Dutch Reis Church, they are in danger of going to the other treme. I would not, however, intimate that they Antinomians. They preach Christ crucified only foundation of a singer's hope, and are very on every vital point. They adhere most rigid the canons of the Synod of Dort, and preach m the doctrine of election, sovereign grace, &c. their preaching is attended with a divine power renders their ministrations very succe discourses are of an emmently practical cha and those who are hungering for the word of hi in them the food which their souls desire. same time, it must be confessed that they have always acted prudently. They have been proby opposition and persecution to do m which were rash, and say many things which we unnecessarily severe and uncharitable. These deficiences which are to be mourned over, but wh it is believed will disappear, ere long, at less, !

considered that most of their ministers are young It is not possible to tell how many perjoined these dissenters. I have seen the number their adherents stated at from 10,000 to 20,00 course, nothing can be known yet; and besides believed that there is a large number of pi

good degree. It could not be expected that it

would in the trying circumstances in which they w

placed, always act prudently, especially when a

renders this necessary, and I hesitate not to so HARWICH, 1836. the salvation of their fellow men. If I am any of the blind." This is the spirit of the tests

formality and deadness from being pungent and nost ceased; heterodox ing "righteous over m to be stronger than the able servants," and the most departed. And the and Brommelkamp just formerly spoke of White

Jalla Cas d,

What will be the issue ly to Him who "know ning." It would seem disposed to grant the dis-which they ask. King V man, but he is blessed has often been called not without fears that bl matter is set right. And nothing of Roman Catl will obtain from government shipping God according to How strang sure strange, in this, the When I was at the He

nal de la Hague, whi organ of the Dutch gove ducted with talent, publ four elaborate articles, g and defending the course pursued. From those ar important facts in relati it is truly amusing to rea ther assigns for the inte to break up some of the prayer and exhortation. ents them as having beer states that it was not un prayer and praise cry ou sus,) &c. And he grave are to be tolerated! Ho toleration, yet understo the public voice of an en anfficient to put down as may occur in such meet fellows to the number of semble in a tavern, in An instead of crying, O cher their profane revelry, wo ought to add that this so ment to a friend of mine defend the government snaded that it would he never meddled with it."

And now I would cone specting Holland, by enti ich for that country, th guide all those who are c convert those who are he ers. This is all the aid w may be that at some futur aid may be extended to t their efforts to scutter the friends in America will no father land. Let us also p Holland. Alas! I fear the Professors at Utrecht, Le truly evangelical and zeal ga, at Utrecht, is indeed a O si sic omnes! But the l ders in answer to the pra then, prayer be offered up its Universities and its min

SYMPATHY FOR ?

That he that watches for requisite temporal support, by several recent and abl every pretence for neglect But we ask for him a

He has a claim on the Chri that sympathy, which sha spiritual sorrows and do its He has such sorrows. He them. He has a painful does to those great themes of

representation of the great t sublime the things of which ken! They are revealed; the fact, that they lie out of man vision. The unaide traversed that territory.

the bosom of the Father h Here is the character of Here are the glories of the mal Spirit! The wonders a tribution! The watching themes, and so to present t and fix men's wandering wandering hearts. He doe that every sensibility of But the very clearness of h makes it clear also in anot does he now see his incor

these high themes. But blessed as the place i Pisgah. There is darkness vision. Dim and feeble are looks toward Sinai; but he darkness and tempest." its glories are eclipsed. glorious truths of the Bible like electric fire on every co speak of God and Christ, th before the power of truth, hell that its waves of flame its notes of woe should brea would be so speak, that more with the desire of realizing it and spiritless are all his thou ed with the grandeur of hangel's love," I hear him experience of thought, an experience of the special sp lought; an angel's eloqu present those sublime and a sion bids me press upon the He would do all this; but

ten sicken at the feebleness nal things; at the mournful d mean and low and has of future realities! So cluster his inadequacy to the greater he can scarce sustain the burd He would sink into the earth

But deep as the sense may deep as may be his disgust we efforts, still he cannot burst t bilities. "Go preach the gor faite authority, and he dares You pay your pastor! W And treat him courteously

in his countenance, sparkles in indeed a living part of himself.

entered the room of a godly ma-

affectionate smile, caught me by

ntrols the feelings under mental

martin d. Louf. value is beyond all price. upon his prayers, his study of the on of sermons, his parochial visits, in a word, it is the grand secret Godliness is profitable unto all es an excessive worldly spirit. controls an irritable temper. It A Renmuelkamp just as many ministers in England magnitude of his work, and leads formerly spoke of Whitfield, and Wesley, Romaine imate on the undying soul. It with the purest benevolence, and What will be the issue of this matter, is known onwith intense interest on a world ly to Him who "knoweth the end from the begin-ning." It would seem that the government is not . It enables him to bear the int, to sympathise in the sorrows of disposed to grant the dissenters the religious liberty relieve the wants of the poor, the which they ask. King William I., is a very worthy idow. It makes him serious in man, but he is blessed with a full quantity of what and lowly in heart, amiable in de has often been called Dutch obstinacy. bmissive under the rebukes of not without fears that blood will yet flow before this llows the tones of his voice, is felt tter is set right. And it will be well if blood does

shapping God according to the dictates of their con-sciences! How strange this is! It is beyond mea-sure strange, in this, the 19th century!! the table, took up the Bible which When I was at the Hague, the editor of the Jourembraced it with holy tenderness this dear, this blessed Bible!" al de la Hague, which is a paper published in the inisterial devotion .- Ardest pie-French language, and is known all over Europe as an e over a minister's prayers. organ of the Dutch government, and is certainly con-God " into his closet, and obducted with talent, published in his paper three or four elaborate articles, giving a history of this affair, pardon, and supplicates grace, and defending the course which the government has ace set before him with patience. pursued. From those articles I have gathered many sighs, while, like Moses, he inportant facts in relation to this controversy. But congregation, and while he pours a traly amusing to read the reasons which the auoverflowing heart for a world ther assigns for the interference of the civil authorities stling Jacob, he has power to break up some of the meetings of the dissenters for His closet is a Bethel prayer and exhortation, in private houses. He repree fills him with delight-it irraents them as having been noisy and disorderly. He states that it was not uncommon to hear persons in prayer and praise cry out, O cher Jesus, (O dear Jehere, he enjoys an antepast of strength to fight the good fight on eternal life. Here, he learns d like Moses, on Pisgah's sumsus.) &c. And he gravely asks, whether such things are to be tolerated! How little are the principles of of the promised land. Here, he poleration, yet understood on this continent! As if on from above, and from the the public voice of an enlightened community is not tation, goes forth to labor with for the salvation of his flock. may occur in such meetings. But, if some drunken ing this? You see there is nothing miraculous about it. oset with reluctance, and often fellows to the number of twenty or thirty, should assemble in a tavern, in Amsterdam or Rotterdam, and arry no longer. I know a young their profane revelry, would the Dutch government in the coldest weather, he often likely to put it down? I do not believe it. I nte of perspiration. Such a man ment to a friend of mine: "I have done all I could to

e one more letter on Holland, from ent. As it is desirable that the ed in the same paper in which it to you for publication. never meddled with it." And now I would conclude what I have to say re-DRRESPONDENCE. specting Holland, by entreating your readers to pray h for that country, that God would sustain and LLAND. ARIS, November 22, 1836 guide all those who are contending for the truth, and re you some general statements a to the state of religion in Holpavert those who are hostile. They need our pray-This is all the aid which we can now give. It may be that at some future and not distant day, our ding what I proposed to say of aid may be extended to the friends of true religion, in efforts to scatter the truth. If so, our Dutch new evangelical party as they friends in America will not, I am sure, forget their en who sincerely love the truth.

y Calvanistic in their doctrines. father land. Let us also pray for the Universities of Holland. Alas! I fear that few of the Theological Professors at Utrecht, Levden, and Groningen, are e danger of hyper-Calvinism. the loose latitudinarian, or Ar-are held and preached by the matruly evangelical and zealous men. Professor Heringa, at Utrecht, is indeed a devoted and excellent man. onta of the Dutch Reformed O si sic omnes! But the Lord can and will do wondanger of going to the other exders in answer to the prayers of his people. Let, owever, intimate that they are then, prayer be offered up for Holland, its churches, preach Christ crucified as the its Universities and its ministers. I am, &c.

er's hope, and are very sound t. They adhere most rigidly to nod of Dort, and preach much on

on, sovereign grace, &c. And ended with a divine power which

tions very successful. Their

emmently practical character,

angering for the word of life, find thich their souls desire. At the

e confessed that they have not

ly. They have been provoked

e and uncharitable. These are

re to be mourned over, but which

isappear, ere long, at least, to a could not be expected that they

circumstances in which they were

at of their ministers are young men.

to tell how many persons have

rs. I have seen the number of d at from 10,000 to 20,000. Of

e known yet; and besides, it is

ce the work commenced. It is

a large number of pious persons,

s who approve of their doctrines

are prevented by many causes situation from joining them. The

at to a man opposed to the churches

do with the state. Many who are

Dutch Reformed Church, very

the Hague, I took all possible pains

of this new sect, as it has been in of my acquaintance, to whom I

went to consult Dunker Curtius

ce the death of Myers, consid-

er who defended them in the civil

the very first lawyer in Holland.

ly religious man,—is rather a man

s no particular bias in favor of

dissenters. The testimony which

to them, was nearly as follows:-

nuch of the leading men of this

ion to them as their advecate , and I hesitate not to say that

devotedly pious, intent upon

fellow men. If I am any judge

nguage, they, and not their adve

tly and truly to the standards of

ing the canons adopted by the fa-

ok upon as being blind leaders

d I have no doubt it is correct.

only fault which I have ever

nt of charity towards the other

is the spirit of the testimony of

, it is but justice to say that the

an those of the Dutch Reformed

or Rationalists. This would not

But the great majority seem

dispositions, moral in their

statement; far from it. There

uals who may justly he designa-

rable learning; but still, they

uld call evangelical Christians

extent, maintain the theory of

is in connection with so much

propriety, as I suppose be call-

wise. This is a point of separa-

number of evangelical mu

prudently, especially when it is

ersecution to do many things

say many things which were

SYMPATHY FOR THE WATCHMAN.

suaded that it would have been better if they had

not flow in a good many Protestant countries, (to say nothing of Roman Catholic) in Europe, before men

will obtain from government the simple right of wor-

shipping God according to the dictates of their con-

That he that watches for souls, should receive all requisite temporal support, has been forcibly shown several recent and able writers, in the Recorder. Give him that amount which shall sweep away every pretence for neglect of his great work.

But we ask for him another and an higher good. He has a claim on the Christian sympathies of men; that sympathy, which shall enter cordially into his spiritual sorrows and do its utmost to relieve them. He has such sorrows. Here is one of the sources of them. He has a painful sense of the injustice he does to those great themes on which he preaches.

It is his business to make a forcible and impressi epresentation of the great topics of revelation. How sublime the things of which the eternal spirit has spoken! They are revealed; the very word presenting the fact, that they lie out of the ordinary range of he man vision. The unaided mind could never have traversed that territory. Therefore, "he that is in the bosom of the Father has revealed them."

Here is the character of the infinitely blessed God! Here are the glories of the Mediator, and of the eternal Spirit! The wonders and horrors of endless retribution! The watchman is to ponder these amazing wandering hearts. He does so ponder them, perhaps, that every sensibility of his own soul is set on fire. But the very clearness of his vision in this direction, makes it clear also in another, for in painful vividness does he now see his incompetence to do justice to these high themes.

it blessed as the place is, he is not always upon Pisgali. There is darkness often upon his own moral vision. Dim and feeble are his own perceptions. He looks toward Sinai; but he does not see its " fire and darkness and tempest." He looks at the cross, but its glories are eclipsed. He desires to hold up the ous truths of the Bible, so that they should blaze ike electric fire on every conscience. He would so peak of God and Christ, that every heart should bow before the power of truth. He would so speak of hell that its waves of flame should flash upon the eye; its notes of woe should break upon the ear; of heaven would he so speak, that men's bosoms should burn with the desire of realizing its glories. But how tame and spiritless are all his thoughts and words, compared with the grandeur of his subjects! "Oh for an angel's love," I hear him exclaim, "an angel's grasp thought; an angel's eloquence, that I might worthily at those sublime and awful themes my commission bids me press upon the minds of men."

He would do all this; but how does his heart often sicken at the feebleness of his own grasp of eterhal things; at the mournful darkness of his own mind; the mean and low and unworthy conceptions he has of future realities! So clearly does he sometimes see his inadequacy to the great work before him, that he can scarce sustain the burden of self-dissatisfaction. He would sink into the earth and cover himself with its dust.

But deep as the sense may be of his unworthiness, deep as may be his disgust with himself and all his efforts, still he cannot burst the bonds of his responsibilities. "Go preach the gospel," is the voice of infaite authority, and he dares not disobey.

You pay your pastor? Well. And amply? Well. And treat him courteously and kindly too? Well.

But they can be reached by the infinite Saviour. Engage Him in this work of consolation to his ministers by your fervent prayers. "When he giveth quietness who then can make trouble?" Your benev. ence can never be more worthily, perhaps never nore efficiently employed.

AN INQUIRY ANSWERED.

We judge this to be a fact, that large numbers o e disciples, in different places, have some twilight views of their own guilt in departing from God, and me feeble desires for the revival of religion in their own hearts and around them. But the distance they actually are from God seems so immense, and the difficulties in the way so mountain-like, they despond at the prospect. Despair confirms the feebleness of feeble knees, and keeps in their position the hands that hang down. They are not satisfied with remaining where they are, guilt and danger attends that. An yet, confounded at the greatness of the work to be done, they shrink back and do nothing.

Would you like, unhappy disciple, a little advice re specting this matter? Would you? And would you nestly follow it, provided nothing miraculous were asked of you?

Attend to this, then. You remember that matter between you and a fellow disciple? There wa some ill-feeling on your part. Do not palliate now Do not give soft names to those wrong emotions of yours. If you cannot admit that there was much wrong, admit a little, and go find thy brother. That little wrong is a "little fox." Tell the brother you was a little wrong. Perhaps you will break his heart a little, and he will confess he was a little wrong. And that will break your heart more, and will open your eyes to see that there was much wrong. And then you would coufess that. And the offended and offending brother would do the same. The end would aufficient to put down any little extravagance, which be, a couple of broken hearts. How now about do

Moreover. That debt, you know. You could not have forgotten it, for the man asked you for the instead of crying, O cher Jesus, were to curse God in money not a few days since. He thought he should get it, since you had promised it, and you was a professed friend of Him in "whose lips there was no ought to add that this same editor made this state- guile." But he did not get it. Perhaps he has said before this he never should. Make him take that defend the government in this matter; but I am per- back before you sleep, by paying that debt. And if that should put you in mind of a number of other unettled, pecuniary matters, boldly follow out that train of thought. You might then shake off some very unhappy appendages to your Christian character. You rould soon breathe more freely. You would have done something to lessen the distance between you and God. Backslidings would begin to be healed The gulf would not seem entirely impassable. The size of the mountain would be diminished. The feeble knees would grow stronger.

You would have done something toward both the beauty and increase of Zion, in your community; something, perhaps, to prepare the way for a merciful

visit of the Holy Spirit. We have other suggestions, but for the present for-

TEMPERANCE MEETINGS.

the Odeon, on Tuesday last. In the afternoon it was a pleasing sight to witness one of the largest houses in Beston, crowded with the juvenile population of the city, drinking in those principles on which depend, to a great extent, the future well being of society. The ing was opened with prayer, and closed with the benediction. Several appropriate pieces of music were performed by the juvenile throng; and a num-

ber of interesting addresses were made.

In the evening, a crowded audience listened to an interesting Address, from Dr. W.E. Channing. He traced the temperance reformation to the influence of the principles of the Gospel which he said were the source of every benevolent design and effort. In speaking of the evils of intemperance, he said we were apt to stop with the contemplation of its outward effects, which were indeed horrible; yet they were but secondary and incidental. The great evil, from which all other flow, is the voluntary abandonment of reason, by those who give themselves up to this vice, and the consequent spiritual ruin which follows. He endeavored to show that the abounding of this vice among the laboring classes, is to be traced to their ignorance and degradation; and that its cure must be sought for their elevation. It may, however, be questioned whether intemperance does really any more abounong these classes, in proportion to their numbers, than among the higher circles. It appears indeed in a grosser form; but are its effects any more direfu es, and so to present them, that they shall catch and heart-sickening? The cure of intemperance must and fix men's wandering eyes, seize and chain their be sought chiefly in the more thorough diffusion of religious principle among the mass of society. N.

[Abridged from the French.]

FRENCH AND FOREIGN BIBLE SOCIETY .- W. learn from a late number of the Archives du Christianisme, that the French and Foreign Bible Societ has recently directed its attention to the distribution of the Bible among seamen. A member of the Society offered to visit at his own expense the ports of Brittany to ascertain what measures could be taken for this object. He spent several months in visiting successively Rouen, Havre, Honfleur, Caen, Mon laise, Brest, Lorient and Nantes. The plans of the Society were communicated not only to the clergymen resident in these towns, but to many merchants ship owners and captains. Several captains received from him Bibles and Testaments, and some have written to him expressing their gratitude for the gift, and desire that it may be useful to them and to the sailors under their command.

NEW PUBLICATIONS.

Twelve Lectures on the Connexion between Science and Revealed Religion. Delivered in Rome by Nicholas Wiseman, D. D. Principal of the English College, and Professor in the University of Rome. First American from the London Edition. Andover: Gould & Newman. 8 vo. pp. 404.

The American editor of this work informs us, in diminary notice, that Dr. Wiseman the author, is the President of the English Theological College at Rome; there being, in that city, several theological stitutions, as the German, English, Scotch, Irish, &c. intended for the benefit of theological students from these several countries. The object of the work is to exhibit evidence derived from Science and Philosophy, corroborative of the truths of rerealed religion;

formality and deadness, that their preaching is far from being purgent and effective. Discipline has almost ceased; heterodoxy has crept in; the fear of being "righteous over much," seems in many eases, obe stronger than the fear of being found "anprofitable servants," and the glory of their church is almost departed. And they speak of De Cock, Schotte But he needs ministrations of another sort, also. There is the sickness of the heart; the sinking of the spirits; the anguish of conscious defect in spiritual services; the painful conviction of being below the worth and glory of the themes he handles; there are able servants," and the glory of their church is almost departed. And they speak of De Cock, Schotte or to apply the progress of science to the increasing proof thereby gained, of a wise all-ruling Providence. It is of revealed religion alone that I mean to treat—of the evidences which Christianity has received in its numberless connexions with the order of nature, or the course of human events. And when I use the word evidences, I must be understood in a very wide and general signification. I consider that whatever tends to prove the truth of any narrative in the sacred volume, especially if that narrative, to merely human eyes, appears improbable, or irreconcilable with other facts, tends also essentially to increase the sum of evidence which Christianity possesses, resting, as it essentially does, upon the authenticity of that book.

The branches of science and philosophy from which the author derives his corroborations of re-

which the author derives his corroborations of re realed religion are 1. Ethnology, on the history of the numan race as grouped according to the affinities of anguage, 2. The Natural History of the human race Natural Sciences. 4. Early History. 5. Archae ology. 6. Oriental literature.

We have not examined the work in detail, but

ave heard it strongly commended by the very highest authority. We presume it to be well worthy of the attention of the theelogical student, and in fact of every eneral reader. We may give an extract in our next

Annals of Education .- March Number. The Annals of Education for March contains besides notices of Books and several other pieces of miscellany, the following articles. 1. An account of the Schools of Massachusetts, based on the late report made by the Secretary of the State. It contains not a few startling facts, and some which are encouraging. This article is original. 2. A plea for "Union on Behalf of Common Schools," from a Philadelphia Pamphlet. 3. An original article, on "Public Institutions for Destitute Children." It embraces among other information, an account of a Refuge for Destitute Children at Hoxton, New London. This article is from the pen of Mr. Woodbridge. 4. "Honor due to aged Teachers;" by the same writer. 5. "Common Schools and Common Education;" an original article, in the dialogue form. 6. "School Exhibitions." Original and rather curious. 7. "Select Schools for Females. By Miss Z. P. Grant. S. "Sketch of the Character of Dr. Kagg" late a distinguished teacher of Philadelphia. 9. A list of the School Books used in Common Schools in Massachusetts. The Annals of Education for March contains besid

We have heard verbal accounts of Revivals of Religion in several Academies and Churches in this state. It would tend much to promote the spirit of revivals if judicious accounts of those works of grace could be rnished for our paper.

Several Editorial Articles are omitted for vant of room. They will appear next week.

American Missionaries in the East .- The Singa American Missionaries in the East.—The Singa-pore Chronicle of Sept. 3, refers to letters received from Assam, in which mention is made of the Ameri-can Missionaries, who have lately penetrated to Sudiya, far in the interior of the Kingdom of Ava, where they have succeeded in establishing a school of about thirty children, and commenced the operations of the press, by printing a primer in the Bengalee, Assamese, and Chamtee languages. The government favored and protected them; and they are the pioneers in that al-most unknown region.

Education in Africa .- An American Society for Education in Africa.—An American Society for the promotion of Education in Africa, has recently been organized in New York. A public meeting was notified to be held on Tuesday evening of this week, to make the community more fully acquainted with the scheme. It is a noble project, and pregnant with untold good to the colored race. We hope at will be

untold good to the colored race. We hope it will be prosecuted with a strong and persevering hand.

[Chr. Mirror.]

Seminary is now in successful operation, with a respectable number of students under the instruction of the following professors:—Rev. These spectante number of students under the instruction of the following professors:—Rev. Thomas McAuley, D. D., President, and Professor of Pastoral Theology and Church Government; Rev. Henry White, Professor of Theology; Rev. Edward Robinson, D. D., Profes-sor of Biblical Literature; Rev. Thomas H. Skinner, D. D., Professor of Sacred Rheteric; Rev. Ichabed L. Spenger, Professor, G. Biblical Literature L. Spencer, Professor of Biblical History; Rev. Ers-kine Mason, Professor of Church History; the three

Lanne Seminary.—The Professors are Rev. Messrs. Lyman Beecher, Thomas J. Biggs, Baxter Dickinson, and Calvin E. Stowe. In the Senior Class are 14 students, Middle Class 12, Junior Class 15; Total, Al. The students of George Professors.

to become the officiating minister of the Ep Churches in Prince William County, Virginia. ORDINATION.—In Boston, on Wednesday last, Rev. CYRUS A. BARTOL, as Colleague Pastor with Rev. Dr. Lowell, over the West Boston Society.

Foreign.

London papers to Jan. 21, have been received. There appears to Jan. 21, have been little change in the state of the money market, or of trade generally. It was again ramored that the government were about to make an arrangement for an advance to the Spanish government, on the security of revenues in the island

tion.

There is nothing important from Spain. Gen. Mibeen created a countess, with a pension amounting to the pay of a Spanish Lieut. General. Don Carlos has made a new appointment of Ministers.

Domestic

CONGRESS. TUESDAY, Feb. 21.—The business first in order

ras the following resolutions, reported by the Com-nttee on Foreign Affairs.

mittee on Foreign Affairs.

Resolved, that the independence of the Government of Texas ought to be recognized.

Resolved, that the Committee on Ways and Means be directed to provide in the Bill making appropriations for the civil and diplomatic expenses of the government, a salary and outfit for such an agent as the President may determine to send to Texas. Mr. Ingersol moved to lay the resolutions on the table. Carried—yeas 98, nays 86.

The House then went into committee of the whole on the Navy Appropriation Bill. Several amendments were agreed to, among which was one offered

priation Bill. Several amend-, among which was one offered ments were agreed to, amor by Mr. Reed of Massachumems were agreed to among which was one offered by Mr. Reed of Massachusetts, inserting an appropriation of \$400,000, for building six small vessels of not less than 10 nor more than 16 guns.

WEDNESDAY, Feb. 22. Senate.—On motion of Mr. Davis, the Senate took up a bill to authorise the President to cause a public vessel to cruise on the coast during the winter season, which was ordered to be engrossed.

e engrossed.

House.—Mr. Howard, from the committee of

foreign affairs, made a report on the subject of the Maine boundary.

THURSDAY, Feb. 23. Senate.—The Indian Ap

THURSDAY, Feb. 23. Senate.—The Indian Appropriation Bill, and the bill to authorise the President to cause a public vessel to cruise for the relief of distressed navigators, were read the third time and passed. A bill authorising the erection of a Hospital in Washington, and appropriating \$50,000 for it, passed to a third readure.

to a third reading.

House.—The Navy appropriation bill, as reported House.—The Navy appropriation bill, as reported amended by the committee of the whole, was taken up, an amendment striking out the appropriation of \$400,000 for completing and equipping the great ship Pennsylvania, was concurred im—yeas 125, nays 55. Mr. Reed's amendment to add \$400,000 for six vessels of war of six to sixteen guns, was amended by inserting eighteen in place of saxteen, and so amended was concurred im—yeas 118, nays 46. Various amendments were adopted, among which was one to strike out 30,000 for barracks at Brooklyn. The bill was ordered to a third reading, and having been read it was finally passed. The appropriations by this bill amount to \$6,700,000.

The bill to authorise the purchase of sites for Marrine Hospitals on the Western waters, viz. three on the Mississippi, three on the Ohio, and one on Lake Eric, was considered in committee, reported, and passed to be engrossed.

Erie, was considered in passed to be engrossed.

The proceedings of both Houses of Congress on Saturday were of considerable importance. The Senate passed the bill for repealing the duties on a numerous class of articles, and the House, in the shape of an amendment to the Fortification bill, reenacted the Deposite bill, so as to make it applicable to the surplus revenue of the year 1838.—Daily Adv.

MASSACHUSETTS LEGISLATURE. WEDNESDAY, Feb. 22 .- No business of impor

Wednesday, Feb. 22.—No business of importance completed.

Thursday, Feb. 23. Senate.—The following bills passed to be enacted, viz:—A bill to incorporate the Damask Cloth Manufacturing Company; the Boston Cotton and Woollen Manufacturing Company; the Warren street Religious and Scientific Association; the Monson Branch Company; the Boston Fatherless and Widows Society; and concerning pideage in New Deditord.

Friday, Feb. 24.—In convention of the two branches, Obadiah Wood, of Mendon, was elected a Director, on the part of the Commonwealth, of the Western Rail Road Corporation.

Senate.—The bill to aid the construction of the Worcester and Norwich Rail Road was read a third time. The question was then taken on passing the

time. The question was then taken on passing the bill to be engrossed—and determined in the affirmative as follows, viz: Yeas 20, Nays 8.

tive as follows, viz: Yeas 20, Nays 8.

Monday, Feb. 27. House.—Bills to increase the capital stock of the Bristol Print Works; to incorpocapital stock of the Bristol Priot Works; to incorporate the Hampden Silk Manufacturing Co.; and to establish the line between Sutton and Northbridge—leastra. Lyman Beecher, Thomas J. Biggs, Baxter lickinson, and Calvin E. Stowe. In the Senior Class re 14 students, Middle Class 12, Junior Class 15; o'cal, 41. The students are from not less than 15 different States.—Ch. Mirror.

The Local Class Eminary, Gilmanton, N. H.

The Local Class Eminary, Gilmanton, N. H.

ORDINATION.—The Rt. Rev. Alexander V. Griswold, held a special ordination in Christ Church, in
Boston, on Wednesday morning, the 22d, on which
occasion the Rev. Henny M. Davis, minister of St.
James's Church, Amesbury, was advanced to the order of the priesthood. The Bishop preached the sermon; the Rev. Dr. Eaton, and the Rev. Messrs. Croswell, Conolly, Watson, and Clarke, were also present, and assisted in "the laying on of hands;" the
Rev. Wm. Croswell presented the candidate.

[Ch. Witness.]

[Ch. Witness.]

[Ch. Witness.]

[Ch. Witness.] then went on to answer the objection that the north have nothing to do with the subject; adverted, in an have nothing to do with the subject; adverted, in an eloquent manner to the gross inconsistency of the existence of slavery and the slave trade, in the capitol of a nation making such loud professions of freedom. He concluded by showing the influence of prejudice and self-interest in obscuring our vision of right and wrong; and said if we at the north, could approach this subject divested of these influences, the voice of remonstrance would go up from every mountain and valley, long and loud enough to rock the capitol from its very foundation to its pinnacle.

Mr. Stanton said he did not appear before the committee as a moral, much less as a political partizan;

In the same source. The exact design of the writer is shown more definitely in his own words, as follows.

In the course of lectures to which I have invited you, is to show the correspon-

There was much suffering in London, and in many other places from an epidemic Influenza. It is said not to be so fatal as the last similar epidemic, but deaths from its effects have been numerous, especially when it has attacked persons previously in a delicate state of health.

An interesting debate was going on in the French Chamber of Deputies, on the answer to the King's Speech, which was not closed at the last dates. A leading topic of discussion is that of Spanish intervention.

There is nothing important from Spain. Gen. Mi-

Friday afternoon Mr. Stanton took up the question whether it is expedient for Congress to exercise this power. This he argued (1) because slavery and the slave trade are wrong. Gov. McDuffie says, "justice at the highest expediency." Slavery is at war with the fundamental principles of our government. What is slavery in the District? This we may learn from the law of the District, which says. "Slaves are to be deemed, taken and held as goods chattel, to all intents and purposes. A slave cannot be anything," hold any and purposes. A slave cannot be anything, hold any thing, or do any thing for himself.' Slavery is an utter annihilation of all rights. The laws of our Con-gress have struck the slave out of existence. The slave is denied all protection of the law, and the dear-est of all earthly blessings, are at the mercy of his master.

aster.
Mr. S. maintained that the district of Columbia was the foulest slave mart in the world. Men are licensed by express permission of Congress, for four hundred dol-lars, to sell human beings at auction in sight of the Capital of the vation. Capitol of the nation.

A citizen of Massachusetts, of a complexion A citizen of Massachusetts, of a complexion as light as your own Webster, may be taken up and imprisoned, and then sold to pay the expense of suspecting him. A slave has virtually no protection for his life. There is no enormity which may not be perpetrated upon him with impunity, provided no white man is present to witness it; for a slave is not permitted to testify in a court of justice. This is alavery under the laws of Congress. This is free state startery.

What do we ask Congress to do? We ask them immediately to repeal the laws, which give one man a right to make property of another, and put the slave under the protection of law. We do not suppose Congress will be so unwise as to make no restrictions upon them when they are set free, nor to invest them with nothing rights, till, they are employed excessing. ith political rights, till they are capable of exercising tion between emai

with political rights, till they are capable of exercising them. There is a broad distinction between emancipation and cufranchisement. He then showed the absurdity of the objection that the slaves would not be as well off, if set free, as they are now.

(2) We ask Congress to abolish slavery and the slaves trade in the District of Columbia, because that District is the Capitol of the nation. Our rulers are there, our public archives age there. The existence of slavery there is inconsistent with that freedom of speech, thought and debate, which are indispensable to just and independent legislation, and the impartial administration of justice. Members of Congress are overawed because slavery exists there. Look at the threat to assassinate John Quincy Adams. Even the Judges of the Supreme Court are liable to be brought to punishment for their opinions; and so are lawyers and clients and witnesses when resorting to the Capitol of the nation is outlawed in its own Capitol. This is in Washington, the capital of this republic, under the laws of Congress, in which the Free States have forty majority.

The public property of the nation is not safe.

Memory of Four Challent, Westward, translated from the Germ Memory of Eost Children, With four cuts.

Memory of Eost Challent in Memory of Four Children, With four cuts.

Memory of Four Challent, Westward, translated from the Germ Rectlers, addressed to a Child, by Rev. A. 3 Cornhall.

Scander R. Plumbe, an and edition. The Berthing Krechain, with four cuts.

Samuel R. Plumbe, an addressed to a Child, by Rev. A. 3 Cornhall.

Journey of the Isrnelites.

PERKINS & MaRVIN, 111 Washingten street, recently published, for the use of Sobbath 8 and Rible Classes, The Journey of the Isrnelites.

PERKINS & MaRVIN, 111 Washingten street, recently published, for the use of Sobbath 8 and Rible Classes, The Journey of the Isrnelites.

PERKINS & MarVIN, 111 Washingten street, we will be wideliness, prepared to the inse of Ebabet to be found to the wideliness, prepared to the insert Congre

forty majority.

The public property of the nation is not safe. Mr. Jefferson says, the slave has every inducement to be the enemy of the government. Slavery opens a wide door for the entrance of the foreign foe. What happened during the last war? Why did not the citizens of the District defend the Capitol? The public paper is aid, every man felt that his own fireside was in danger, and he must stay at home and defend that. And why did Britain not go further, and proclaim liberty to the slaves? Her statesman now cenfess, that they are shaid of retaliation upon their own slaves. But the sprague, D. P. Pastor of the Second Presbyteria. forty majority.

The public property of the nation is not safe. Mr.

were afraid of retaliation upon their own slaves. But now they have go slaves.

(3) Slavery is at war with the fundamental laws of God, and we have reason to fear his judgments.

(4) The existence of slavery in the District of Columbia, makes all the boasted opposition of the free states to slavery justly liable to the charge of hy-pocrisy. We are regarded as working out an experi-ment for the world. But we hold out a false light, the poerisy. We are regarded as working out an experi-ment for the world. But we hold out a false light, the tendency of which is, to deck the newborn hopes of the old world. the old world.

(5) The existence of slavery in the District of Columbia, is the cause of the demai of the right of

(5) The existence of slavery in the District of Columbia, is the cause of the denial of the right of petition.

Mr. S. occupied the remainder of the session, and an hour and a half in the evening, in answering objections, and showing why Massachusetts ought to act in the case. The whole discussion lasted more than five hours, during which, the Speakers were treated with great courtesy by the Committee and after Mr. S. had closed, they evinced a willingness to hear more, by giving notice, that any other gentlemen might be heard.

N.

the official letter of Gen. Jesup, giving the particulars of the late events in Florida. It is as we supposed.

The Salem and Vicinity Association will meet at the couse of the Rev. Mr. Braman, North Danvers, on Tuesday, March 7th, at 3 o'clock A. M.
SAMERI M. WORCESTER, Scribe.

The Suffolk South Association will tneet at the house of the Rev. D. M. Lord, No. 9 Fearl Place, on Tuesday, March th, at 9 o'clock A. M. A. Bostes, Scribe. Boston, Feb. 25, 1857.

A CARD.

A CARD.

The Subscriber very gratefully acknowledges the kindness of those Ladies of his Society who have contributed Ten Dollars and Fifty Centa to constitute him a member for lite of the Massachusett Sabbah School Society.

Royalston, Feb. 14, 1837.

EDENCIER PERSISS.

DEATHS.

In West Cambridge, Mrs. Abby C. Puti and wife of Mr. lalvin Harris, 27.
In Waltham, Mr. Francis Tully, 34, formerly of this city. Mr. William Walcut, 51.

Net. Hall.—The Vermont Chromose, and the Mr. Adam harantee, will please insert. A Reading, Mrs. Mary Ann, wife of Mr. Adam Jr. and daughter of the late Solomon Alden, \$22, than, Mr. Joseph Bean, \$3, daughter of the late Mrs. Eanny Greenough, daughter of the late

In Portland, Me. Mr. Flavel P. Bartlett, 25. In Castine, Me. James Crawtord, Esq. 71. In Blaucherd, Mc. Charlotte, daughter of Mo.

CENTRAL VILLAGE ACADEMY.

THE Spring Term of this Institution will commence on the first Wednesday in April, and continue fourteen weeks. Tuition in the English branches 50 cents, and in the Languages 60 cents per week, payable in advance for the term.

Weeks. Inition in the Longines, payable in indennice for the Languages 60 cents per week, payable in indennice for the Languages 60 cents per week, payable in indennice for the Languages of the male that the languages of the male and female assistant. From their acquaintance with the Principal, as a teacher, the Trustees feet the atmost confidence in the thorough instruction, and strict, though kind and to the morals, deportment and habits of the payabs. The course of study embraces all the solid branches of an English and Classical education; and the hearth, and pressant control of the matrition, within half a mile of the Lowell Lacesons on the Panne Forte, by a separable result.

Lessons on the Panne Forte, by a separable result.

Lessons on the Panne Forte, by a superinced teacher of Music, & doubtas per quarter.

Board from \$1.50 to \$2.00 per week.

Thirdones Ensons, Annual Committee of Medical Confidence (Chiles).

Henry C. Miles, C. Miles, C. Miller, C. Mille

NEW BOOKS.

THE Family Memorial; or a Father's Tribute to the Memory of Four Children, by Stephen Morelt, of Little Buddon, Sussex, from the London Edition. The Little Lamb, or Virtue's Reward; translated from the German, by Perdinand Kirchain, with four cuts.

Samuel R. Plumbe, an authentic memoir of a Child, in a series of Letters addressed to a Child, by Rev. Andrew Reed, D. D. From the London edition, with sharen cuts. For Sale at the Depository of the Mass 8.8. Society, 13 Cornbill.

NEW BOOKS.

NOTICE of the Beet Sugar: containing 1st. A description of the Culture and preservation of the plants of the Culture and preservation of the plants of the process of extracting its sugar preceded by a few remarks on the origin and present stat of the indigenous sugar manufactories of France. Translated from the works of Dubronfaut, Dr. Domballe, an others. Price 37:1-2 cents. genous sugar manufactories of France. Trans-i the works of Dubrunfaut, Dr. Domballe, and rice 37 1-2 cents. use I Live In ; or the Human Body. For the Use

wille, Mass. With some introductory remarks. By Wm. B. Sprague, D. D., Pastor of the Second Presbyterian Ch. in Albany. I vol. 12mo.

A Home Tour through the Manufacturing Districts of England, in the summer of 1835. By Six George Head, and the of "Forcat Seenes and Incidents in the Wilds of North

ther of "Ferest Scenes and Heisenberg," By A. L. I. America."

An Elementary Trentise on Anatomy. By A. L. I. Royle, M. D., adjunct professor of the Faculty at Paris, &c. &c. translated from the 4th Edition of the French. By A. Stifney Doane, M. D.

For Sale by PERKINS & MARVIN, 114 Washington March 3.

YOUNG LADY'S FRIEND--4th Edition.

systems of the second state of the control of the second state of

Collura's Intellectual Arthmetic, on the ladactive Method;
Golbura's Sequel to Artifanetic, &3.
The following notices of these popular works, with which the Publishers layer lately been tayored, are respectfully commended to the notice of the School Committee and all citizens interested in the education of youth.

Messer, Hilliard, Gray & Co.—I have always considered Collura's First Lessons in Artifunctive the most valuable school-hook that has made its appearance in this country. Constant use of it for more than twoive yours, has entirely confirmed my opinion; and I flad that those children who are introduction whatever. I believe that the universal adoption of it as an elementary work, would increase the intelligence of all the children in the country.

Respectively,

VOUTIES COMPANHON.

In this city, by the Rev. Mr. Bigglen, Mr. Aaron R. Snow, to Miss Catherine Peterson, all of this city. In South Boston, Mr. James D. Bates, to Miss Louiss A Brown.

In Charlestown, Mr. David Hayes, to Mrs. Cecilia Chesson.

In Charlestown, Mr. David Hayes, to Mrs. Cecilia Chesson.

In Newton, Lower Falis, Mr. Cassander S. Flagg, to Miss Bonnah Jones.

VOUTH'S COMPEANTION.

Published Brekly, at the Ogles of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11, Carabid—Price One Deliture a year.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder, No. 11 years of the Baston Recorder, No. 11 years of the Baston Recorder, No. 11 years of the Baston Recorder.

CONTENTS OF NEXT WEEK'S NUMBER.—Indos. 11 years of the Baston Recorder.

Stock of the Statistical Price of the Baston Recorder.

Published Price of the Baston Recorder.

Published Brekly, at the Ogles of the Baston Recorder.

Published Brekly, at the Ogles of the Baston Recorder.

Published Brekly, at the Ogles of the Baston Recorder.

Published Brekly, at the Ogles of the Baston Recorder.

Published Brekly, at the Ogles of the Baston Recorder.

Publishe

POETRY.

A DOMESTIC PICTURE.

Fondly familiar is the look she gives
As he returns, who forth so lately went,—
For they together pass their happy lives;
And many a tranquil evening have they spent Since, blushing, ignorantly innocent, She vowed with downcast eyes and changeful hi To love him only. Love fulfilled, hath lent Its deep repose; and when he meets her view, Ier soft look only says,—'I trust—and I am true.

Scattered like flowers, the rosy children play; Or round her chair a busy crowd they press: Or round her chair a busy crowd they press.

But, at the Father's coming, start away,
With playful struggle for his loved caress,
And jealous of the one he first may bless.
To each a welcoming word is fondly said;
He bends and kisses some; lifts up the less;
Admires the little cheek so round and red,
Or smooths with tender hand the curled and shinin

Oh! let us pause, and gaze upon them now. Is there not one—beloved and lovely boy! With mirth's bright seal upon his open brow, And sweet fond eyes, brim full of love and joy? And sweet fond eyes, brim tuil of love and loys.

He, whom no me sure of delight can cloy,

The daring and the darling of the set;

He, who, though pleased with every passing toy,

Thoughtless and buoyant to excess, could yet,

Never a gentle word or kindly deed forget?

And one, more fragile than the rest, for whom,
As for the weak bird in a crowded nest,
Are needed all the fostering care of home
And the soft comfort of the brooding breast;
One who hath oft the couch of siekness prest!
On whem the Mother looks, as it goes by,
With tenderness intense, and fear appropriat With tenderness intense, and fear supprest While the soft patience of her anxious eye Blands with ' God's will be done,'- God grant th may'st not die!"

And is there not the elder of the band? And is there not the elder of the band: She with the gentle smile and smooth bright ha Waiting, some paces back,—content to stand Till these of Love's caresses have their share; Till these of Love's caresses have their share; Knowing how soon his found paternal care Shall seek his violet in her shady nook,— Patient she stands—demare, and brightly fair, Copying the meekness of her Mother's look, And clasping in her hand the favorite story book.

Miscellany.

From the Connecticut Observer LETTER FROM THE WEST.

Painsville, Dec. 18th, 1836. Dear Sir,-If I am to give credit to the state-

Dear Sir,—If I am to give credit to the state-ment of those who have recently come from New England, there is an increasing desire manifested, to emigrate from that country to the West.

Now sir, it may seem staange that one who loves the West, and is willing to spend his days here, should raise a note of warning against the spirit of emigration in others; but duty and candor innel me

candor impel me.

I am not supposing that it is the duty of none to emigrate, or that many individuals may not be essentially benefited by the change; but that this will be the general fact, is problemat-

ical.

Take for instance the Western Reserve. A farmer owning an indifferent farm of some 100 or 200 acres in New England is very desirous of selling. So are his neighbors—the chan is small that he can sell at all, and if he doe it must be at a low price, for ready cash. But he sells, and comes to the West, believing that some \$1000, \$2000, or \$3000, will command

as to quality, conveniences, and location.

He comes here, full of hope and expectation, and looks around,—enquires for good society, and convenient location for religious worship, schools, mills, merchants, and mechanics, and healths signation.

a healthy situation.

Should be find a place for sale that suits him, Should be find a place for sale that suits him, be learns to his surprise, that the owner is just as sensible of these advantages as himself, and if he will enjoy them he must pay for them; that there is less magic in the offer of ready cash here, than in New England, and is disappointed at the high price demanded.

He enquires for cheap farms, and learns that in this country as in New England, if he will be into the outdoor that the productive of sentences.

on into the outskirts of some town, with no leading road through it, he can buy very good land comparatively low, but that as an offset he must put up with bad roads,—a considerable distance to his place of religious meeting, and very likely with indifferent, and ignorant

neighbors.
If he decides to remain, he must graduate his purchase by his means and his taste; if he is suited in price, he must be content to endure many inconveniences; if suited in other things he must be equally content to pay well for

not relinquish at once the idea, both on their own account, and that of their children.

At least, these are honest and candid views, expressed by one who has witnessed the circumstances of thousands, who have emigrated from New England to the "West."

L. C. Yours truly, L. C.

From the Star of the East, printed at Smyrna.

DIALOGUE Between a Turkish Cafenet and a Christian Cof-

fee Shop.
Sometime in the year of our Lord 1836, and of the Hegira 1252, (but on what occasion or where we are not bound to say, even for the benefit of those who did not comprehend the letter of Said Effendi in a former number) a Turkish Cafenet or coffee shop, passing by where a man called Christian, sold the same beverage, together with various intoxicating drinks, the following conversation ensued. Turkish Cafenet. Good morning to you,

Sir.

Christian Coffee Shop. Welcome to you.

T. C. How do you do? Are you well?

C. C. S. Very well, thank God, and you yourself, Sir?

T. C. Christian, I have come down the hill

which deeply interests me.

C. C. S. Speak out, brother, speak freely.

T. C. I have been reading some portions of your sacred books; in particular, your ten commandments; the sermon on the mount; the exhortations of the epistles, etc. and I have serious thoughts of embracing your system of ter satisfied of its effect on your practice, and how far it will be required of me to change my habits of life. You know I am a great lover of quiet, and

from the month of Ramadan to Schaban, scarcely hear in my neighborhood, one angry or boisterous word. Tell me, I pray you, what is the

Travels.

DR. HUMPHREY'S TOUR .-- NO. 46.

IRELAND.

Intemperance. This, after all, is the blighting, burning, MADDENING, CONSUMING curse of Ireland:
—the curse of all curses; the woe of all other woes. Confiscated and parcelled out by the Henrys, its life-blood annually drained off by absences, and its remaining substance devour-ed by a terrific and insatiable pauperism, it would be a miracle, if this island were not one would be a miracle, if this island were not on of the poorest and most degraded spots in otheristendom. But all these causes of its unchristendom. But all these causes in the shade, paralleled wretchedness are cast in the shade, by the ravages of strong driok. Bad and op-pressive as the whole system of political econ-omy is, in Ireland, if the demon of intemperany inconveniences; if suited in other things ance could be cast out, there would still be rend enough and to spare for its great population, while the condition of the people, in every other respect, would be infinitely im-Perhaps I shall be asked, what are the prices
of farms in this country? I reply from \$10, to
\$50 an acre.

Very little wild land is now sold short of
which marches through a land and leaves Its name is "legion," and its waves of fire never cease to roll. There lie beneath the Very few farms, with partial improvements, and indifferent buildings, can be purchased short of \$15, and in most cases \$20 or \$25 an acre are demanded for farms in tolerable repair, with no particular local advantages.

The rise of farms within three, or two years even, has been great and if we are the farms in tolerable repair, with no particular local advantages.

The rise of farms within three, or two years even, has been great and if we are the farms in tolerable repairs that the period of advantages.

The rise of farms within three, or two years and if we are the farms in tolerable repairs that the parking of intoxicating liquors, all the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the partial improvements, and indifferent buildings, can be purchased of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the infernal agencies of bodily the poison of adders; all the i

must have cost the consumers from three to four million of dollars—so that, including wines, large quantities of which are drank by the higher class in Ireland, the aggregate cost of intoxicating liquors must exceed \$40,000,000!

Now suppose this money were thrown into the large the property of the pr the higher class in Ireland, the aggregate cost of intoxicating liquors must exceed \$40,000,000! Now suppose this money were thrown into the Irish channel, the loss would amount, in ten years to \$400,000,000! Is it strange, that there are two million and a half of paupers in Ireland? The wonder is, how any thing can still be left to be consumed, by those tartarean fires, which have so long ravaged the island.

But where do the 14,000,000 gallons of ardent spirits come from? What substances in nature are put to the torture, in order to fill these fountains, and furnish these perennial

nature are put to the torture, in order to fill these fountains, and furnish these perennial streams of liquid poison? Not the vintages of France and Italy, nor the cane-crops of the West Indies, nor the fruits of the orchards; but the staff of life itself. Yes, the grain, the bread which should feed the famishing millions of Ireland, is taken from their mouths, and converted into a fiery liquid, to madden and burn them up, soul and body together. I am not able, at this moment, to put down the average product in whiskey, from a single bushel of grain. Four gallons, however, I believe, is rather above, than below, a fair estimate. Reckoning it at four gallons, it takes 3,500,000 bushels of bread stuffs, to make 14,000,000 gallons of "liquid fire and distilled 3,500,000 bushels of bread stuffs, to make 14, 000,000 gallons of "liquid fire and distilled damnation." To this add the 1,829,587 bushels of malt, which the brewers consume, and you have 5,329,597 bushels of grain, from the annual produce of the Irish soil, thrown into the fire before the eyes of those who are dying for want of it! That is, the distillers and brewers of Ireland actually take between three and four bushels of ye, harley, and other grain from every family in Ireland, and having converted all this nutriment into poison, send it verted all this nutriment into poison, send i back to torture and kill them! Is this credible? Is it fact, or is it fiction

ly hear in my neighborhood, one angry or boisterous word. Tell me, I pray you, what is the cause of those frequent outeries which I so frequently listen to, from within and around your door. As they occur more especially by night and on your holy days. I have supposed it might proceed from your religious worship.

C. C. S. Oh no, brother; I am sorry to say they are only the song of the drunkard and the cry of the quarrelsome.

T. C. "The drunkard!" You shock me, Christian; I had read in your Scriptures, "Be not drunk with wine, wherein is excess," and hoped you were a temperate people.

C. C. S. This inconsistency is to be lamented; but you must know that we have been so long under Mohammedan rule, that our Greek nation has become benighted and corrupt. You must look to "enlightened Europe and America," for examples of good Christians. Besides, though it is a matter of no great consequence, we do not so much trangress the letter of the precept which you quote. We are seldom any thing more than merry from our wine.

T. C. "Mohammedan rule!" Have not the followers of the Prophet from his days until now, set you an example of abstince from wine? But tell me, I pray you, whence comes this intoxicating drink which you use, and who are these men of foreign speech and garb, that have collected such a mob around them?

C. C. S. They are English and American sailors who have come on shore from their vessels, and have become intoxicated with liquor imported in several drinks and bring them to condign punishment? And why, since the military and civil authorities of the island do nothing for its protection, why do not Ribbon-men and Orange-men, the White bays and the Right-boys, rise en masse, and in all the strength of a common desperation, and annihilate every distillery and demolish every gin shop from Dublin to Galway—from Malin Head to Cape Clear? What if some band of foreign marquelers are the foreign speech and garb, that have collected such a mob around them?

C. C. S. They are English and American sailors who have cruelly invented to work the hunger and naked-ness of a great and suffering people? How is C. C. S. They are English and American sailors who have come on shore from their vessels, and have become intoxicated with liquor imported in a great degree from America by Frank merchants.

T. C. Good Christians of enlightened Europe and the rolers would soon find themselves on the drop of the gallows, or under sailing orders for Botany Bay.

And infinitely greater would be the indignation T. C. Good Christians of enlightened Europe and America! Fare you well. Until 1 find something better than this is in the practice of Christians, I shall return to my ablutions, my five seasons of daily prayer, and my simple beverage of coffee and sherbet.

835,000,000! 5,000,000! While all this is doing, however, ever thing is as quiet as a summer's take. With the exception of a few temperance agents and philanthropists, nobody complains, that the people are first famished by the manufacturers, and then slowly tortured to death by the ven-ders of strong drink. The government stands and looks on, not with indifference merely, but with positive and high approbation; and even the starving millions themselves "love to have it so." The Chancellor of the Exchequer, in it so." The Chancellor of the Exchequer, in presenting his annual budget to parliament, exults when he comes to the item of Irish excise, and is cheered by the ministerial benches; while every body, both in and out of parliament, wonders at the incurable poverty and degradation of the sister island; and all the wisdom of Whig and Tory cabinets, as they successively come into power, is battled and foiled, as soon as it crosses the channel. It

See for forms, with prival improvements of the control imp

two and a half glasses of distilled spirits daily, during seven months each year, thus expending about £1,300 upon 456 men, a greater amount than is voluntarily contributed for the lodging, food, clothing, and medical attendance of all the poor of the town. This, instead of satisfying them, sends them to the spirit-shops for more; and it is estimated that these 456 men drink 6,000 shillings worth (\$30,000) of whiskey in a year.

whiskey in a year.

And it is not merely the drunkenness and consequent misery among tradesmen that are considered great evils, for when they get out of what they call the "run" or "spree," they have no desire to work, but whole classes of them spend Monday, and very frequently Tuesday, in idleness and dissipation. Yours sincerely.

TEACHERS' SEMINARY, ANDOVER. NIE Summer Term will commence March 1st, and con-tinue seventeen weeks.

Andover, Feb. 17, 1837. 3w. S. R. HALL, Principal.

BERLIN ENGLISH SCHOOL.

more Boys from Beston and vicinity on the below-freenes. For board, tuition, washing, mending, lights, c. \$100 per year, payable quarterly... Baying Fondick, Regressaces. Dr. W. Fay and Mr. Freeman Stow, Challestown—Rev. Mr. Blagden and Mr. Freeman Stow, Boston.

JOSIA's BRIDE, JR. Berlin, Feb. 20, 1857.

PEPPERELL ACADEMY.

THE Spring Term of 11 weeks will commence on Wednesday, the lat day of March, Tuition §3.50 per term, \$1.00 will be added for the French. Both Departments will be open as usual. Several Lade can be accommodated in the family of the Principal.

NATICK HIGH SCHOOL.

THE Spring Term of this School will commence on the first Monday in March. The above School is located near the Rail-road Depot, in Natick, affording a ready communication with Boston and Worcester. There will be four terms in a year, of eleves

Worcester. There will be lout terms in a year, of cleves weeks each.

There is a second of the common English branches, and \$5.00 for the languages, higher mathematics, and book-keeping by double entry, with a small additional tax for fuel. No charge will be made for less than one term.

Reference may be had to Rev. Dr. Storrs of Branches, Dr. John Hommes, Mr. Charles Henshaw, Samuel Frotherham, Eng. Mr. John Weitberd, Mr. John Storrs of Branches, London Steams, and Mr. John Branches, Eng. Mr. John Weitberd, Mr. John Steams, Mr. John Steams, Phys. John Steams, and Mr. John B. Gardner, of Boston.

Feb. 24.

FREE SCHOOL FOR BOYS.

FREE SCHOOL FOR BOYS.

M. E. M. P. Wells proposes to open a School for Boys, and the last of March, distinct from his present one, the last of March, distinct from his present one, of a client less object to the base dient less object to young or not able to meet the expence, or the fore and half pay situations in his present school, having been full. The moral and disciplinary system with be the same as in his present school, and the studies such as their capacities and acquisitions may require.

The expense, to those who can afferd to pay any thing, including board, clothing, books, a.c. will be \$1,00 per week, its months in advance.

Application can be made to Bishop Griswold, Rev. Dr. Wannvergist, and Josiah Quincy, Jr. Eq. vasitors of his School, or to Mr. Wells, at the School. 4w. Feb. 24.

WARREN ACADEMY, WORLEN.

THE Spring Term at this Institution will begin Monday,
6th March. An Assistant is engaged to: the term.
Tutton per quarter, \$4.60.
REFERENCES. Rev. Dr. Fay, and G. W. Warren, EagChastestown; Rev. Dr. Grawell, Boston; Rev A Pickett,
Reading; Rev J Bennett, and Dr. B. Cutter, Wohren,
Feb. 17, 1857.
3w.

South Berwick Female Seminary.

THE Summer Term in this Institution will commence on the first Monday in April, and continue twenty-two weeks without vacation.

Miss Ass Coysas is Principal of the Seminary, and will be aided by able and experienced Assistant Tenchers.

Good board will be farmished, under the immediate superintendence of the Teachers, at \$1.75 per week, evolutive of the Institute of the Teachers, at \$1.75 per week, evolutive of the Institute of \$6.00 As classes of the Institute of shorter than the term. By order of the Trustees, JOHN P. LORD, Sec'y. South Berwick, Me. Feb. 17, 1837. 7w.

BERWICK ACADEMY.

THE Spring Term of this Institution will commence on Monday the 15th of March
TUTION, for the term of eleven weeks, \$1,00, with an additional charge of \$1,00 each, to those who study French.
Board, in good families near the Academy from \$1,50 to week.
ince has been engaged,
syePHEN CHASE, Principal.
4w.

South Rerwick, Me. Feb. 17, 133 ASDBY ACADEMY.

HE Spring Term of this Institution will commence the eighth day of March next.
Tutrion,—English. 3s. Languages, 34 per quarter.
Board, from 51 to 51.50 per week. W. WILLEY, Preept.
48by, Feb. 10, 1857.

NEW WORKS.

foiled, as soon as it crosses the channel. It never seems to have occurred to any administration that it is impossible for such a country as Ireland to flourish, so long as the demon of intemperance is left to sway his sceptre over it, and it is garrisoned and trodden down by his myrmidons.

The statistics of intemperance in Ireland are so much like those of our own country, and of every other country where it prevails, that a rapid glance at some of its more prominent.

NEW WORKS.

NEW WORKS.

Andover, and 116 Nesses Stret. New York, here just published.

THE WORKS OF REV JE-SE APPLETON. D. D. that Prevails and the second control of the surface subject to the form of his Life and Character; with a Pertial. 2 vols. two.

TWELVE LECTIERS on the Counseion between Science and Revealed Religion. By Nicholas Wisseman, D. Principal of the English of the Suljects. I Vol. tvo. A new and highly interesting work.

HIGS INTRODUCTION to the New Testament, transmitted from the third German edition, by D. Fosdick, Jr. lated from the third German edition, by D. Fosdick, Jr.

PROSPECTUS

PROSPECTUS
Of Stories from Real Life.

THE entire and decided approbation with which the
little volume, termed "These Expeainsives or
Livino," (very recently published) has been received in
Beston and vicinity, has induced the properiodical, that
individuals and Ismilies, in distance and Hritish Provinces, may
have within their reach, as a small expense, these "three
moral and well-told stories." The subjects connected with
the "means of living," being various, an arrangement has
been made to continue a series of five small volumes, all
having a direct practical hearing upon the duttes and happineas of life. The title of this new periodical, will be
"STORIES FROM REAL LIFE, designed to teach true Indipendence, and Domestic Economy." Each part, or volume,
will costain state 150 pages, and will be complete in almonath. Price 25 cents a Part. The whole series will be
given for one duffers for one dollars, or its preferred, five ceptes of either
part will be sent to one address from dollars, and thirty
copies for five dollars, or six copies of the series for five
dollars, to one address. Payments are required in atvance.

Part First's now ready, and contains the Three Ex-

dollars, to one address. Payments are required in advance.

PART FIRST is now ready, and contains the THREE EXPERIMENTS OF LIVING within the Means; Living up to the Means; Living Beyond the Means.

Opinions of the Press respecting Part First of this Series.

We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of slevating the tone of moral freling in society.

'It is peculiarly well adapted to these times of extravagence and speculation. The story is well told throughout and persons in all the different walks of life, may find valuable hints.

nd persons in all the different walks of life, may find val-the hints.

It is replete with sound doctrine and salutary precepts, anyeyed in the moral of three well-told but simple ato-

conveyed in the moral of three well-told but simple ato-ries. We cannot too highly commend the work. It is prac-tical in its lessons, simple in its language, excellent in its moral, and convey sits lesson in an irresistible and inter-citing manner. Should fall into the hands of novel readers, they will enjoy the pleasure of a story well told.

"It this book annul bill into the hands of novel readers, they will enjoy the pleasure of a story well told."
"A great curiosity is evinced to know who is the author. It is said to be written by a Lady, but her name, and whether married, or single, no one knows. If she is not married, she ought to be."
"The whole is designed to teach lessons of moderation and benevolence"
"It describes real life in a manner that cannot fail to instruct, while it teaches most impressively that real independence consists in tring suches the mons."

It describes real (ife in a manner that Sauthot hall to instruct, while it teaches most impressively that real independence consists in luxing within the means?

Also from the disthor of the Young Man's Guide:

It is one of the best things in the English language. This unqualified peaks is not given without a full and careful examination of its contents, and of their social and moral rendency. From Mrs. L. H. Sigourney.

'I was not able to bay it out my hands, until it was fin labed, so deeply interesting was it to me.'

'This work has created more attention than any novel heretelore published. The characters are Living Pictures.
The secues replace with interest, simplicity and truth."

etidere published. The constant of implicity and truth."
scenes replete with interest, simplicity and truth."
S. COLMAN, Publisher 121 Washington street, Bos-

ZEUNER'S ANCIENT LYRE.—5th Ed.

Julie Ancient Lyre, a collection of old, new, and original and Church music, under the approbation of the Professional Musical Society in Hoston. Arranged and composed by Charles Zeuner, Organist at Park Street Churchs, and to the Hundel and Haydu Society.

This edition has been revised and corrected, the harmony of several tunes greatly impraved, and twenty-seven original tunes and authems, composed by Mr. Zeuner, have been added by the choirs of the Old South, Park, Brattle, Green, Chamber of the Old South, Park, Brattle, Green, Chamber of the Old South, Park, Brattle, Green, Chamber over street churches, in Buston,—also, by the Green, Chamber over street churches, in Buston,—also, by the first and Second Baptist Churches in Honover and Salem streets; the Metandist churches in Honover and Salem streets; the Metandist churches of Bromfeld and Preducat streets; the Metandist churches in Honover and Salem streets; and if larger specimens be described, with each street in the proposed of the Creation of the World on the beginning of the Eighteenth Century. By the late How. Alexander Fraser Tylier, Lord Woodhouse. Two vols. 2vc.

This is a reprint, with unmerous corrections, of the original edition, as it appeared in Morray's English Family Library, in six volumes. It was undertaken at the urgent proposal of the collection of the World woodhouse. Two vols. 2vc.

The publishers take pleasure in giving the following nearly the control of the collection of the Saleman World world woodhouse. Two vols. 2vc.

The publishers take pleasure in giving the following nearly the collection of the Alexandra of the subject to the col

haner Temple, Esq. F. R. S.

"A work which has been only very recently given to the public in a complete form, Universal History from the Court, Tonic Besinsing of the Yern Christop, to the Besinsing of the Yern Christop, is the best possible foundation for a thorough in the contract of the Court of the

THE PURITAN;

A SERIES of Essay, critical, moral, and miscellaneous.

By John Oldbug, Esq.

Ecce Sommator venit: Vulgate, Gen. xxxvii, 19.

2 vols. 12mo.

A Narrative of a Visit to England. By John Codman,
D. One of the Departation from the General Association of the Departation from the General Association of the Compregational Union of England.

Biography of Self Taught Men, with an Introductory Essay.

By B. B. Edwards. Per augusta ad augusts. I vol.

12mo.

say. By B. B. Edwards. Per angusta ad augusta. 1 vol. 12mo.

Buok for Parents. The Genius and Design of the Domes-

tic Constitution, with its unrectopher Anderson. I support of the constitution of the

THIS Day Published by PERKINS & MARVIN, 114
Washington street,
The New Testament, arranged in Historical and Chro "The base on highly estimated smoot, the learned, both pingeness of Georeanis the calculative of the states that the point from all his predictasors; in this departition of the control of the property of the control o

VALUABLE STANDARD WORKS, For Schools;

PUBLISHED by GOULD, KENDALL & LINCOLN
59 Washington street.

DUBLIFIED BY GOULD, KENDALL & LINCOLN, 59 Washington street, Elements of Moral Science, by Francis Wayland, D. D. Free, Brown University, and Prof. of Mural Phinosphy. Fourth edition, stereotyped. Elements of Moral Science, shridged, and adapted to the Use of Schools and Academies, by, the Author, Francis

School. Hightrated by elegant engravings. Third edition, improved.

This work is already introduced into most of our Reb Schools and Academies, and many of our Colleges. A less edition has just been published.

Young Ladies Class Book, a Selection of Lessons for Reading, in Proce and Verse, by E. Bailey, A. N. Pringpal of the Young Ladies' High School, Book at Mills and Francische and Colleges, and the Paring Ladies of the Work Reading, in Proceedings of the Paring Ladies of the Paring L

of Scientific Terms. Edited by an eminent Physics Boston.

Class Book of Natural Theology, or the Testims Nature, to the Being, Perfections and Government of by the Rev. Henry Fergus. Revised, enlarged and ed to Paston's Illustrations, with Notes, Ac., y. C. Henry Alden, A. M. Principal of the Philosophus School for Young Lediess—new and popular work.

Blake's Natural Phitosophy, being Conversation of Ecotions for Natural Phitosophy, being Conversation of Ecotion, and a Dictionary of Philosophical Terms, such tion, and a Dictionary of Philosophical Terms, and the Phitosophy, which is presented by eight steel engravings. B Rev. J. L. Bishe, A. M. Blake's First Buok in Astronomy, designed for the Common Schools. Illustrated by steeps and the Philosophical Terms schools. tion, and a Dictionarings. By Rev. J. L. Bonard, ty-eight steel engravings. By Rev. J. L. Bonard to the use of Biske's First Book in Astronomy, designed for the use of Common Schools. Higherard by steel pixte engraving. By Rev. J. L. Biske, A. By Rev. J. L. Biske, 12mo.

Historial Reader, by Rev. J. L. Biske, 12mo.

Historial Reader, by Rev. J. L. Biske, 12mo.

Biblical Reader, by Rev. J. L. Blake, 12mo.
First Lessons in Intellectual Philosophy, or a familiar
Explanation of the Nature and Operations of the Human
Mind. 2d Edition. Edited by Rev. Silas Blaisdae. 17,
12mo. 338 pages.
The National Arithmetic, combining the Analytic and
Accordance Methods, with practical Systems of Memory.

The 7-stional Arithmetic, combining the Analytic and Stuffer Methods, with practical Systems of Messart, ton, Ganging Geometry and Book-Keeping. By Berjama Greenlead, A. M. Preceptor of Bradford Academy. Greenlead, A. M. Preceptor of Bradford Academy. Geographics School Allas, embracing a Compendium of Geographics of the Allas, and Charts, embellished with instructioning 17 Maps and Charts, embellished with instructioning. Sint defining. Fowled Geographics, Sinth Adias. This Geography a used with great success in the Adias. This Geography a used with great success in the Adias. This Geography a used with great success in the Button of the most correct and beautiful ever presented to the public. Classical Speaker, by Charles & Dillaway, A. M. Instructer in the Public Latin School, Bussion.

Pronouncing Introduction to Facility 1997.

Temps. Second Spelling none. Alger's Murray's Exercises. Alger's English Teacher. Pronouncing Bible, by Israel Alger, Jr.

Mineralogical and Geological Collections ton, Mass.

Feb. 24.

ZEUNER'S ANCIENT LYRE---5th Ed.

MESSRS. MATHER 4: HALL, have large callerinos of minerals, tossils and geological specimens, to the

W. MATHER mineral surveyer, mining sign chemistry, mineraley and geology, and of the applie of these sciences to the useful aris at the U. S. Axii at West Point, his established an office for the ais and sway of minerals and ores, for the examination kept in view by the noble writer; who has disposed of his visit and intractable subject in a masterly manner. The relationship of the public interest, the visit and intractable subject in a masterly manner. The relationship of the public interest, the visit and intractable subject in a masterly manner. The relationship of the public interest and thus enabled to trace the remotest historie visits and monther. Let him then, resolutely devote the letter locus of his first year to a careful and methodical its publication in a cheap and elegant form is a very great service to the couse of historiean iterature and of education." Published by HILLIARD, GRAY & CO.

Feb. 24.

SERIES of Essays, critical, moral, and miscellaneous.

By John Diships.

THE Splendid Exhibition of Statuary, representing to onardo Da Vineri's unequalled Picture of the Studie's Last Supper, is now open for importion at Bading's Gallery, No. 22 School street. Open from 10 A M till 9 P. Milli 9 A Milli 9 A

COMMUNION WARE.

DIATED and Britannia Communion Ware, of superior quality, constantly for sale by the subscribers at No 27, Washington street. Silver Ware made to order. Feb. 10.—2m. DAVIS, PALMER & 60.

Cotton Sheetings and Shirtings. just received a complete assortment of bleached unbleached Cotton Sheetings and Shirtings, of all wand qualities, from the Lowell, Waitham, Dover, Peter ro', and Elinit Factories. FRESH IRISH LINENS, &c.

es and Visiting Cards, engraved and printed at

THE Subscriber, grateful for the liber has received, would inform the pro-

No. 10 ..

REL

A VOICE F Extract of a Letter f

The children of ment, and, I hope, God, and we begin to draweth nigh. But, of the little bands of and there, with ever yet to do, and the strong in opposition fervor would glow in at the east as has no excite their deepes eye that affects the the east and west ha they describe the v expense of time and forth from the church

I have sometimes has passed over the sisters who atte ings, offer daily the great valley. If I co heart present our co feel that I had an an not suffer me to be will ultimately be gi heritance. But, O cued from the hand of the prayers of Chris this people may be wi Christ. We know access to every min of action, and can co lead those that won How important that p truth to shine over thi

We expect Rev. commence a protract been some prayer to this mercy in our be that it is *His* work, an pride of human gloryi to his children to stan tion of God. To st tion of God. To str mean to lie prostrate l plication, while the ey the veil, and fastens u in Christ Jesus are.

HOME Extract of a Letter fro

to the Secretary of the Society, dated March "The condition of th season and year, has i their number and stren great work—built a ne dious Meetinghouse, w dedicated in November dedicated in November good fence and conveni good stove, which may and comfortable. The been conducted with muy and our success has bee tion. Fifteen hundred whole expense—and we but three hundred and if your missionary be to ciety are well united. They do bless God for nions, and do sometim have been our condition such a spirit abroad in their engagements prom Our public meetings Sabbath School which

Sabbath School walls.
Congregation, and our have made some advance REMA 1. Every religious so decent and comfortable belongs to the human m at least, to estimate the by the character of the no well ordered family, hovel, unseemly to the the other senses, by the fi and we judge of the char and we judge of the cha ciety, by the aspects of not that the judgment there are whited meet whited sepulchres, full when a "house of God storms and tempests, till it and its windows broken put out of joint, it is a ve that its proprietors have for God or mammon; n

or taste, or intelligence, cases out of an hundred, 2. A house of worship tral position. It had bet of absence," as was on meetinghouse in Massach the centre of the parish, t of a village, far distant fre invariable result, soner.

of a village, far distant from variable result, sooner of sition is alienation, strife.

3. No meetinghouse can fortable, or useful, whi debt. The command, thing," is not less imperateity, than on a religious experience proves, that a "in debt" has as many as to grapple with, ere it see confidence essential to its or graphe with, ere it see confidence essential to its individual who meets a every street. Prosperity it And there is no hope of lo cept in the possibility that of self-denial and resolution of the fearful incub. of self-denial and resolution of self-denial and resolution of the fearful incub. A. The best way to get a delt, is to carn the mone this may always be done by self-denying individuals, excommunity will not com. There is far too much relie on the aid of charity in build. The man who could free four hundred dollars to put accommodation of his cattle in proprise persona, or by a hundred dollars of what the pay for building a hous himself and his family for teat. He can build his barn cannot pay fifty dollars for souls without much sighing his powerty! He would dishappenenty! He

at the growing unwillingned meet such claims, nor do w